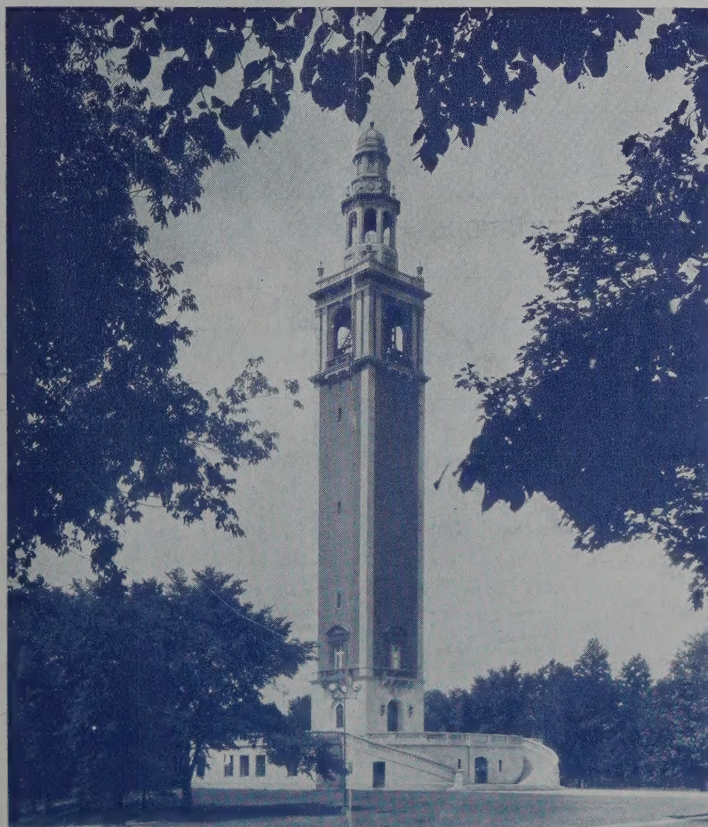


INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION



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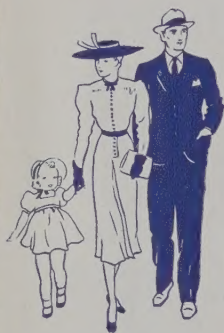
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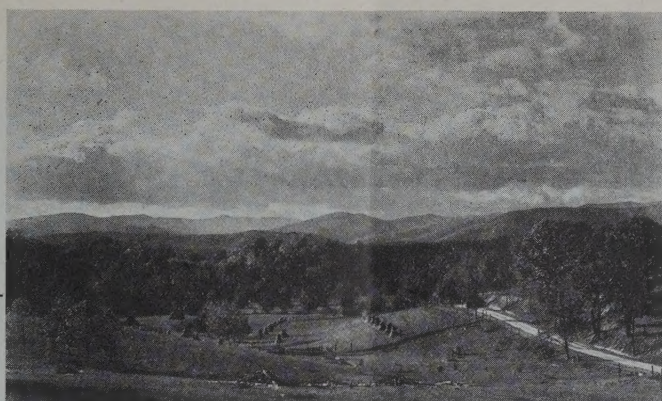
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International Journal of Religious Education



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Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.



"The Return of the *Mayflower*"

Painted by GEORGE H. BOUGHTON

Interpretation by CHARLES A. BOYD

THE PILGRIMS and Thanksgiving—a quite natural combination, for somehow it is customary to think of Thanksgiving as a New England festival.

George H. Boughton, English-American artist (born in England, brought up in New York state, resident of London) was peculiarly fitted to portray the Pilgrims. He is remembered especially for his familiar "Going to Church" painting, in the New York City Public Library. This one of the Pilgrims watching the "Return of the Mayflower" is not as commonly known, but it has a significant message.

The date of the scene is April, 1621. The Mayflower had remained in Plymouth harbor all that winter, since December 21, 1620. Now she is setting sail for the homeland, and these Pilgrims are watching from the shore, the fast-disappearing final link with the Old World and their old life. They could have been on board, homeward-bound, abandoning their experiment as hopeless. And it is a wonder they were not. The winter had been a terrible one; fire in the dread depths of winter, in January, had destroyed their "common house"; sickness and death had taken a woeful total—about half of their little company; supplies were

none too plentiful, and it would be months yet before they could hope for any crops. Yet, here they are on the shore, watching the Mayflower sail back without them! Yes, and silently thanking God! Not officially, but none the less really, that day in April, 1621, is a Thanksgiving Day. For these Pilgrims are thanking God for a chance—for the chance to stay and work out their experiment, to cling to the ideal which had brought them across the stormy seas, to build in this wilderness, inhospitable and cold though it seemed, a new home of freedom to worship God!

So, across the years they speak to us, and tell us to be thankful in the midst of difficulties. "In the midst of difficulties"—nay, for the difficulties, like Daniel of old, who, "when he knew that the writing was signed, kneeled upon his knees three times a day, and gave thanks."

Thus does the English-American Boughton give us a message for the distinctively American festival of Thanksgiving—

"Be thankful for the power of stick-to-it-ive-ness, the ability to 'hold on', to 'see it through', which comes down from your Pilgrim ancestors."



EDITORIALS

"Trends Are Important, Brethren"

BUT, trends are important, brethren," said the good old deacon at the church meeting where a speaker had minimized some new thing on the ground that it was only a trend.

They *are* important. It is for that reason that the theme "Trends in Christian Education" has been chosen for the general sessions at the annual meeting of the International Council in Chicago next February. When those thousand professional leaders in Christian education troop into the one room each day for the joint sessions of their sixteen separate professional groups, they will hear in succession population trends, presented by Dr. O. E. Baker of the United States Department of Agriculture, social trends affecting the family, taken up by Professor E. W. Burgess, of the University of Chicago, and trends in the relation of public education and religious education, discussed by Dean Luther A. Weigle of Yale Divinity School. These three addresses will deal with fundamental changes now going on in our world that profoundly affect Christian education. The same subjects will be taken up by some of the professional groups in their own sessions and viewed through the spectacles of their particular interests. The significance of these trends will be dealt with later in the *Journal*, reaching many other leaders in the church world. Doubtless a number of leaders will want to shape their reading along these lines. The discussion will then have a far-reaching effect upon the thinking of those who are guiding the movement.

The dates of the annual meeting are February 5-10, 1940, with the Professional Advisory Sections in session on the first three days.

Courage—When Courage Comes Hard

THESE ARE NOT days when courage comes easily. But, is it ever courage, in the real sense, when it does come easily? Perhaps there was never a day when the person with a passion for human good, in the broad sense, had such a tough time to keep that idealistic passion going. But, is that passion genuine and deeply-rooted if it survives only in fair weather? Has not such a purpose meant most inwardly and accomplished most outwardly when it was tested, *and developed*, in the hard bumps of bitter and strong opposition?

And, the reply comes, if it is opposition that you want, the news of the day should give it to you these times. World catastrophe just "around the corner," where prosperity was once supposed to be; racial and religious bigotry raising its ugly head in the press, over the air, in street parades, and in a thousand business and social contacts; those who should

be working together to achieve a better social order split into camps that war over the way to do it; disillusionment of spirit among many people of intrinsic good will;—and so on—and on. These are enough to test any man's courage. (And if they are not enough, a world war starts a week after these paragraphs are written!)

A man named Elijah once got into a bog of defeatism over his world, especially when he learned that Jezebel, a queen with some of the methods and qualities of certain modern rulers, had ordered a "purge" to take his life. He ran away from reality so fast that his servant could not keep up. At a cave he told the Lord that he only was loyal to the true religion and thus he wanted to die. The tough situation made him want to quit and escape. But he was told to get back on the job, to name his successor, and to cheer up, because there were 6,999 other Hebrews who had not bowed the knee to Baal. This advice did not ignore the fact that the religious situation in Israel was bad; it pointed out that it was not *all* bad.

For those whose faith in a morally active God has weakened or failed, this record of an earlier program of defeatism is to be commended. For us today, sitting in front of our caves of despair, a view of the many thousands who still contend on many fields for the faith of human and divine values would be a good thing. It would do us good to ask if we, like Elijah, have run fastest when our own interests have been threatened; to see if our hopes were well-grounded on the realities of our world and of human nature in the first place; to be pushed back into the task that is ours; and to realize that we are to have successors, as Elijah had Elisha, who, whether we anoint them or not, are going to carry on where we must one day leave off. It would do us good if some inner vision could show us this long stream of history in which forces much greater than we are work with us, provided we are big enough to work with them, and in which a fresh generation picks up where a discouraged one leaves off.

Such strengthening assurances as these are needed more by those who trust human progress to education than by anyone else. For, they have cast aside all other and easier methods—force, coercion, propaganda, indoctrination—and have committed everything to the growth of persons through knowledge, insight, appreciation, aspirations, and action. Compared with many other weapons, these seem frail indeed. Yet, in the wisdom that comes, not from the thunder and the fire, but from "the still small voice," we know that in them are the destinies of life. And to Christian educators these truths come with a force, and with issues and resources involved, that they have for no other group. For Christian educators have trusted more than anyone else to the educational way of changing life. Upon them supremely lie the obligation and privilege of winning courage when courage comes hard.

Such is one small preachment, to one's own soul as well as that of the reader, on Christian education and the news.

Alcohol Education Moves Ahead

RECENTLY some reports were put together to show what some churches are doing in temperance education. The results are not spectacular enough to compare with the elaborate advertising of the liquor interests. But they are significant.

They show that temperance education is being introduced extensively into summer conferences and camps, and this in spite of the fact that a few years ago the one subject that these church young people were most certain to shy away from was this one. Reports show that temperance education is being put into leadership schools, with many people finding out there how to carry on such education in their home churches. Courses on the alcohol problem are being introduced increasingly into the regular teaching program of the church school. Individual lessons now deal with the subject where there used to be none. Courses that used to content themselves with a lesson now have a "unit" of two or more lessons. There is much temperance teaching being done that does not bear the label, the point of view being introduced in connection with physical fitness or social responsibility or some other larger issues to which the liquor problem belongs. All is not being done that should or could be done, of course, but more is going on than we think. And the amount and value are on the increase.

After All, What Is Worship?

WE WERE GLAD to receive the voluminous materials sent out last winter during and after the Madras Conference. Some of it we could use. But one small piece, three short pages, *used us*, tore us loose from our easy ways of thought, compelled us to fit its mold of thinking and serve it. Brief extracts from a sermon preached at the conference by Douglas Horton did these things.

The preacher was discussing worship under the title, "The Inner Life of the Church." He presented God as the "waker," the one who takes the initiative in waking us up. The points he made need to be pondered well by us who worship, and by those who seek to guide others in that experience.

Some of us, he says, take with us to church "the means to protect ourselves from being awakened," such as, our habits of moral mediocrity, the ideals of our neighbors, the ethics of our social class, our philosophy of human prowess and personal success. These will keep us snugly asleep and we will "sleep soundly toward God."

Others go to church fearing that they are likely to be awakened by the living God. The preacher added, "The place of worship is the place of struggle, for here a man brings all the habits of his life, and all his fine philosophies into the midst of the laughter of the eternal waters. . . . There is no cutting ourselves loose from our own humanness: human ways are the only ways we can have, human thoughts our only thoughts. By this token every man is kin to every other man: before God we are all immersed in mediocrity: one comes to God as a creature bound by unseverable threads to all other human creatures. This Christian soul does not even desire to be separated from his kind. When he enters the church, he drags with him by the hand in intercession all the weak and the sin-sick, the ignorant and the hopeless

of the whole world, and he says, 'Here we are, O Lord all together. I seek no salvation apart from these my brothers— and even if I did, there is a terrible and beautiful bond of creaturehood that unites us, from which there is no release.'" In such a place of worship man realizes that eternal hands are laying hold of him.

Sometimes this worshipper will let himself be awakened no further. He awakens emotionally but his mind and will still sleep. God is an incentive to him, "a mere urgency without definiteness." And it is here that he who guides worship for others has his chance—to save the one who worships from roaming hopelessly and to center his mind upon a Figure, one who makes everything definite.

Then, worship reaches its climax when it reaches the will and moves on into decision and action. "Worship which does not penetrate to the human will does not involve the whole personality. It represents an incompletely awakened form of religion."

Can we run the cycle of this experience in the worship experience that we had last, in the one we just led or planned?

Have we helped people to resist the sleeping potions of their own ideals and surroundings? Have we actually awakened those who fear they will be aroused? Have we awakened people all the way? Has our worship led on to the excitement of decision and the discipline of action? Have we worshiped too much in extent, and too little in intensity?

If this sermon is to speak its own message to us as editors and as readers, we must apply its principles to our own lives and to the worship we plan in which others are to share. We must ask the question, have we fallen short of the decisive climax of decision and action?



The World of Tomorrow

TODAY the eternal God takes in his hands the forces of life with which to shape the world—

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The patient force of thought.

*A ceaseless tracking out of the mystery of matter.
The slow retreat of the frontiers that guard the miracle of life.*

Chartings of the pathways of the mind.

The whisper, the song, the thunder of machines.

The holy passion of man to hammer unity out of chaos and power out of pain.

The ardent push of dreams.

The mysterious and indomitable spirit that creates beauty from the torment of the soul.

The volcanic disruption of hate, constantly confronted with the binding and healing ministry of Christlike good will.

With these he is now creating the World of Tomorrow—slowly, inevitably, around you—and within you.

—P.R.H.



Meditations

By NORRIS L. TIBBETTS*

Since November contains our national Thanksgiving Day, it is appropriate that Dr. Tibbetts' Meditations for each Sunday in the month should deal with special causes for giving thanks. He writes as a minister who has charge of the religious education activities in a large city church.

1 *It is a good thing for me to give thanks.* My attention will be called from frontiers of activity and effort to rest among my blessings. Amid the demands of daily work, I am often most aware of those things which I do not possess. At such times I have felt handicapped, injured and neglected. Observing the ability and possessions of others, I have been conscious of my limitations. I have at times felt twinges of envy and inferiority. I know that this mood is unsuitable for me as a Christian and as a leader and teacher of others.

So I will turn to the experience of thanksgiving. I will consider those things that I do possess, many of them simple but essential things which I have taken for granted. I shall be comforted by the thought that God does not expect me to work with materials of the mind and spirit which I do not possess, but I shall also realize that I shall not be excused from using effectively what I have. I shall carefully avoid unfavorable comparisons with others as I consider my reasons for gratitude, lest my thanksgiving become an occasion for pride. This will be a personal transaction between myself and God. Together we shall look at my blessings and count them resources upon which my very life and its effectiveness depend.

2 *It is a good thing for me to give thanks for bread.* When I receive a loaf across the counter I accept it casually. But this loaf is very precious. It sustains my strength. It is a symbol of the food on which my body depends. It is also a consequence of intricate relations which are both human and divine. Back of this single loaf is the mystery of the life process. Seeds have fallen in the earth and died and lived and brought forth fruit. God has been at work, and the farmer has worked with him. Through the ingenious use of God's laws by other men, the grain has been harvested, milled, transported and finally transformed into bread. All this is not a personal tribute to my exceptional importance, but rather simple evidence of the sustaining relationship which we human beings have with each other and with God.

I must be equally mindful that I receive also the Bread of Life. The travail of other minds and spirits has brought this gift to me. My strength will be sustained through the mental effort of others who freely transmit to me the ideas which are the fruit of their lives. This divine Bread has come to me through no labor of my own, save what has been required to receive it. But I shall be in the wrong if I leave the matter there. This Bread which I receive I may not hoard on some remote shelf of my mind. This Bread, which nourishes my nature, I must transform into life itself. So I will use it, and by using it, make my gift a blessing also to the world.

3 *It is a good thing for me to give thanks for prayer.* I do not need to contemplate the wonders of this universe in silence. When my being would express itself before the sunset's beauty, beneath the starry firmament, or beside the fields where nature's bounty is spread before my eyes, I can speak with faith that my articulate spirit is understood. When I consider the people among whom I live in the intimacy of my personal family or friendship, under the responsibilities of my spiritual leadership, or in the remoter associations of the human family, I am conscious of their needs, and I can speak with faith that a greater love than mine is prepared to make common cause with me in the service of my fellows.

The confessions of my own spirit which I am unwilling to speak in human hearing, and those which I make publicly as a member of this earthly family which has sinned so grievously, I shall not utter to the unresponsive air to have them carried hence like the diminishing echoes of my voice. I can speak with faith that God hears me, not to judge me with justice, but to forgive me in love. Although the pattern of my human communications has accustomed me to the pleasure of immediate response, I am blessed by God through his encouragement of my own self-expression. I am grateful for the accessibility of the divine attention and for the capacity of my own spirit to voice its deepest feelings in the language of prayer.

4 *It is a good thing for me to give thanks for my human associations.* I have enjoyed them. Without their influence, I should have been a strangely different being. My childhood family gave me physical security. But it gave me also a place of safety where my self-confidence could be restored for the experiences of another day. There I was loved and given the sense of being needed to complete the joy of others. Without my place in the family, I might never understand the Heavenly Father in whose presence my soul may be restored.

It is a good thing for me to give thanks for friendships. I remember them from my childhood to this present time. How much they have unconsciously done for me! I am especially grateful that I have been included in the company of friends because they have saved me from the dangers of loneliness. It is not a little thing to have been included in play and work and conversation and in the silences of those who do not need to talk because they understand each other.

It is a good thing for me to give thanks for my church. Through the years my church has kept alive a spirit and a message which this earth cannot afford to lose. It has gathered me into a fellowship of faith. It has influenced the course of my life. It has given me work in which I could lose my life and have the joy of finding it. As a leader in religion I have the privilege of special responsibilities, and the excitement of special experiences. This church of mine has made me a worker with God in the moulding of personalities. I am a creative artist.

It has been a good thing for me to give thanks. I have found that I am not lacking in divine resources for human tasks.

* Minister, Hyde Park Baptist Church, Chicago, Illinois.

A Pilgrimage for Thanksgiving Sunday

By HOWARD J. CONN*

ALTHOUGH Thanksgiving is one of the most natural and understandable of national festivals, we are apt to take for granted the act of thanks unless we do something special to symbolize it. Two years ago our church made a "Thanksgiving Pilgrimage" which proved a rich benediction to all who went and which set a spiritual seal on our fellowship that lasted throughout the church year.

Ours is a suburban church in a thickly populated residential section. We decided to make a pilgrimage to a small country church, so that our people could feel the harvest spirit of gratitude in a rural setting, and so that the farmers could have the enthusiasm of a large congregation worshipping together. We are in New England and thus were fortunate to be able to select an old Colonial church on one of the Connecticut ridges. The sanctuary is beautiful in its simplicity and friendly in its atmosphere. It seats about 160 persons, though only a few dozen gather for services in it now. The minister, a consecrated woman, welcomed the idea of the pilgrimage and cooperated in every way possible.

We found a neighborhood council composed of country churches in that area, and this council joined with us to make eleven churches included in the pilgrimage.

The time was set for four o'clock on the Sunday afternoon preceding Thanksgiving Day, and the church board and ministers imbued the people with the pilgrimage idea. The young peoples' societies voted to give up their regular meetings to join the service. Six of the young men were selected to usher.

When the afternoon came it proved to be as lovely as only a late fall afternoon in New England can be. By three-fifteen some thirty cars had gathered at our church to form the caravan, and all pilgrims without automobiles were given places in these. It was a thrilling experience to feel a common bond as we drove through the countryside on that Sunday, giving inward thanks to God for the beauty of the earth and for the fellowship of our friends.

As the caravan arrived we found cars converging from all directions on the little Long Ridge Church. The quiet sanctuary was all abustle while neighbors greeted one another, strangers were introduced, and places were found. A volunteer chorus was built at the moment around the nucleus of the double quartet from our group. The little reed organ gave the atmosphere of the old village church. By the time we were ready for the service the building was filled to the stretching point, chairs having been brought in for many,



An Old Colonial Church

while others were left to stand against the back walls. One hundred and forty-nine persons from our church had made the pilgrimage, and two hundred and twenty-five people in all were present.

The shadows were lengthening fast on that November afternoon as we began our worship. It was truly a service of thanksgiving. The spirit of praise and of gratitude filled the sanctuary. Very few services have ever been more charged with the sense of God's presence and blessing. The people sang as they seldom sing. The hymns were expressive of the hearts of us all: "Come, Ye Thankful People, Come"; "I Love to Tell the Story"; "Faith of Our Fathers"; "Now Thank We all Our God"; and "Abide With Me." The parts of the service were led by ministers representing the various cooperating churches.

The sermon was entitled "We're the World's Most Fortunate People," and was inspired by a chromatone print photograph of that title taken by Lejaren à Hiller, and used in an advertisement by a large newspaper chain. A man in our church had given me a four color reproduction of this,¹ and I obtained two dozen copies for use at this service. The photograph shows a man, woman and child against the background of a dark sky. They are European peasants, struggling with poverty and probably without hope of any material comforts. Their faces are resigned, yet on that of the man there seems a light and a confidence as though beyond his problems he had found a working harmony with the Father of the universe. It is only fair to state that the advertising use of this picture made the title ironical, as though these people were duped by an obviously false pride. But the picture represents to me the expression of a deep faith which enables us to say in the midst of whatever adversity that so long as we have fellowship with God we are the world's most fortunate people. And so our thanksgiving meditation was not a thanks for specific benefits, but a "re-joining in the Lord," a reaffirmation of the fundamental faith of our heritage. We are thankful not for what we have but for what we are, children of God; not for what God has given us, but for what God is.

As the benediction was pronounced we felt indeed that
(Continued on page 37)

* Minister, Union Memorial Church, Glenbrook, Connecticut.

¹ Printed for advertising purposes by the Defender Photo Supply Co., Rochester, New York.

We Could Try That!

What new ideas have you tried out? Wouldn't you like to share them with others? This is your page to do it. If you haven't tried any, doesn't this page suggest one you might try?

It's Being Done by Young Adult's

Our town is an average town, having its quota of varying age groups. [So writes Thelma Gustafson of Mount Vernon, Iowa.] Little ones, big ones, and middle-sized ones find themselves sifted into activities sponsored by the church, school, and community. Young peoples' Leagues, Farm Bureau 4-H clubs, high school bands, or other activities claim the teen-age and college groups of young people.

But just outside these age ranges are a group of young people who live in town or country, who have finished high school, some being college graduates as well, who are not married, and who are left stranded by most organizations. They feel themselves too old for the activities mentioned above, and too young for the usual activities provided by the average community.

It is at this point where our town ceases to be just average. It claims a fine group of thirty-five older young adults who on their own have grouped themselves together for study, recreation, and religious expression. Half, at least, come from the farms and are meeting once a week with those of the town. No lines are being drawn. Town and country, Presbyterian and Methodist, college or not, all are as one.

Swimming parties, boating trips, and skating get-togethers have been a part of their recreational good times.

They completed a study on marriage and the home, and sponsored the production of an Easter drama giving it in both churches. A parish house, sadly needing repair, has been given a face-lift, with fresh paint, new wall paper, and re-decorated furniture. The work was done entirely by these older young people as a group after working hours.

Beginning with only a need for friendship, a niche in which each one could feel he belonged, the project has developed into all of that and more. The ministers of both churches have acted as counselors, and have seen these young people not only satisfy their need for a social grouping of their own age, but move on to second mile living. Some of these young people had never participated in leading a discussion or in sharing their opinions. But little by little they have been led out so that in itself has been worthwhile. I might also add that one marriage has already come out of this little group and an engagement. [See the special article in this issue on young adults.]

A Committee to Plan the Workers' Conferences

Some of the strongest leaders in the religious education and related fields had been used as speakers for the workers'

conferences of a certain local church. Because the church had plenty of money it was possible to get whatever speakers were desirable, but finally the workers became somewhat tired of this plan. In a discussion in one of the sessions it was decided to appoint several committees, each one to have responsibility for one workers' conference.

The first committee consisted of three persons. It chose as its subject, "The Project Principle." The committee met for several conferences, and the members did considerable reading in preparation for the workers' conference. Results: (1) A very interesting workers' conference session; (2) The use of the project principle by the members of the committee; (3) The use of the project principle by a few of the other church school workers.

Similar results were achieved by the other committees.

A Young People's Training Class?

Shall we turn our young people's class into a training class?

This question is frequently asked by persons who want the young people of their church to prepare to teach or to serve in other ways in the church school. Normally, it is probably unwise to try to turn an entire young people's class into a training class. Some of the members of the group may not be interested, and therefore may prevent the most desirable results. Moreover, if the members of the group are to prepare specifically for teaching service, it must be recognized that some of the group do not have the personal qualifications for teaching church school classes.

Why not try setting up a special training class for selected young people? The members of the group could be selected both on the basis of their possessing possibilities and on the basis of their interest. When the class is established, considerable time might be spent by members of the group in guided visitation of some of the regular departmental classes and activities in their own and other church schools. If the conditions are suitable, the training class might meet on alternate Sundays, with the members of the group doing their visiting on the other Sundays.

A Choir Camp

A church choir camp, conducted by its own leaders for its own regularly enrolled singers, was held this past summer by the Old First Presbyterian Church of San Francisco. The group consisted of the members of the junior and high school choirs of the church. They received instruction in singing, hygiene and athletics. The result of the experiment was most successful. Every boy and girl has continued singing throughout the summer and fall, and a number of the parents are coming to church who had not attended for many years. The camp is to be held again next year, when at least one hundred are expected to enroll. A 16 mm. motion picture, "Pioneering for Christ" was taken depicting the activities of the choir school camp. It is available to other churches interested in developing this approach to religious education. Write to Joel A. Anderson, Director.

The New Approach to Young Adult Work

By OLIVER B. GORDON*

In preparation for a dissertation presented to Yale University in 1937, Dr. Gordon made a study of young adults in a number of Protestant churches in Connecticut. He is recognized as an authority on this age group and has been foremost in the recent movement to deal more adequately with the needs of young adults in churches and church schools. At the Conference of the United Christian Adult Movement held at Lake Geneva in the summer of 1939 he led the group discussing young adult work. It is Dr. Gordon's conviction that these older young people should be classified in the adult division of the church. There is among those most interested a difference in opinion on this point, which can probably not be settled until after longer experience in local churches. The new approach to young adults described here is, we feel, one of the most important of the current trends in Christian education.—EDITORS.

WHAT IS the "weakest link" in your program of Christian education? This was the question asked by the writer of ministers of many denominations during two years of field service with the Connecticut Council of Churches and Religious Education. In response, a majority answered: "The young adult in the church, or rather, the young adult in the parish, but outside of the church. We have an active group of young people, and a loyal older adult group, but our young adults show little interest. What can be done for a group whom the church needs and who just as definitely need what the church has to offer?" It is on the basis of this recognized need that a new young adult movement is rapidly taking form in the church. Someone will say, "But the church has always been interested in its young adults; it has always given them an urgent invitation to support the church and join in its program."

What, then, is new in this movement?

1. The separation of young adults from older adults and young people into special groupings.
2. Program planning that seeks to discover and to meet young adults' needs rather than soliciting their support of the church's existing program.
3. The opportunity offered young adults for a fuller, more responsible share in the control of the church's program and policy.
4. The movement does not limit itself to the Sunday school, but covers the whole-church approach to young adults.

PROBLEMS OF TRANSITION

This new approach in young adult work definitely faces the perplexing problem of transition from young people's department to adult department of the church. It recognizes the stultification that comes to a young people's group when young adults remain within it as dominating members. It recognizes the necessary part these young adults must

play in the revitalization and strengthening of the adult program and management of the church, and it frankly acknowledges the fact that as long as the young adults remain within the youth department, the average church will not give them serious consideration, or assign them responsibilities.

However, the most perplexing question in this connection is: When does a young person become a young adult? The answer is far from simple. The formerly accepted criterion of twenty-four years as the end of youth and the beginning of adulthood is artificial and unsound when taken alone. Adulthood implies an increasing measure of self-direction and responsibility for one's self and others. For one person, it comes early; for another, late. Maturation depends upon such experiences as: *leaving school to enter a new sphere*, without the supporting fellowship of school mates, and the supervisory authority of a school system; *self support*, with problems of finding employment, choosing a vocation, and practicing Christian principles within the present economic system; *permanently leaving the parental home*, resulting in new freedom, new associations, and new friends; *marriage*, bringing new relationships, new habits, and new domestic arrangements; *young parenthood*, with its problems between old and young, and its restrictions of extra-home activities; *political maturity*, with the right to vote and participate in the political life of the community.

When two or more of these mileposts have been passed, a young person should seriously consider whether he has not become a young adult. To assist the local church in solving this problem, the International Council of Religious Education has issued Bulletin No. 415, "Young Adults in the Church," and a four-page leaflet, 415A, "Youth to Adulthood in the Church."

SPECIAL GROUPINGS NEEDED

This transition is most easily made when there is a definite grouping within the Adult Department, in which the young adults can find a congenial and active place. Therefore, the new approach to young adult work marks the need of a special grouping based on common interests and needs, and offering an opportunity for congenial fellowship, free discussion and study of the Christian interpretation of problems in everyday living.

Groups of young adults, combining married and unmarried, have been successfully organized from necessity in small churches and from preference in a few large churches. Many of these groups contend that the different viewpoints thus brought to bear upon their problems are of real value. It must be recognized, however, that in the areas of home life, child guidance, recreation, vocation, stewardship, etc., the unmarried and the married young adult normally have differing interests, needs, time schedules, and responsibilities, all of which militate against the greatest homogeneity. Therefore, it is not surprising that more frequently a division is made along the line of young married people, and

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young unmarried adults. In some instances, special interests have formed the basis for young adult groupings, as in the drama or the social action field; these have often cut across married and unmarried lines, and in many churches include the older adult. Where a cause to be sponsored or proposed activity to be accomplished forms the purpose of the group, congeniality is not the most essential consideration. Although in many situations these groups number as high as one hundred in membership, the most enthusiastic and fruitful experiences reported have come from small intimate fellowships or larger groupings with provision for smaller circles.

PARTICIPATION IN CHURCH LIFE

This "swarming off" of young adults need not mean the formation of a new Young Adult Department to parallel the Young People's Department of the church. Rather, the new approach in young adult work seeks to fuse this group into responsible activity in the church as a whole. In the writer's own experience in attempting to interest churches in the organization of young adult groups, church leaders have frequently demurred on the basis that such organizations would decrease interest in church worship, women's groups, and men's clubs. But a recent study revealed that the greatest support of the adult program on the part of the young adults came in churches where strong young adult fellowships were also active.

A church that is seeking to meet the particular needs of its young adults, has every justification in hoping for participation by them in the larger life of the church. It is a very wholesome condition when the young adults share with their elders in experiences of worship, social action projects, study, recreation and leadership. Many young adults are active in the church's educational program, as teachers and club leaders. Increasingly the official boards of the church have been opened to them. Singing in the chorus choir, ushering, and participating in the Every-Member Canvass, are channels of service frequently utilized. Another popular mode of participation is the embracing of opportunities of church service for members of the group as a whole, such as taking charge of church suppers, or receptions, staging a dramatic skit as a part of a church celebration, conducting a community survey, etc. Finally, these young adults should, and do, share in the financial obligations of their church. And all of this participation is brought about naturally—not because older adults tell them it is their duty, but because the church program is seeking to meet their needs. It has become to them, their own church.

It is the strong conviction of the writer that this can best be accomplished not by a Young Adult Department which in its very nature tends to raise a barrier between young adults and older adults, but by the formation of young adult fellowships within the scope and program of the adult life of the church. If not immediately, in time such a fusion will alter the present adult program of the church, bringing into it new vision and fresh energy.

PROGRAM BUILDING

The new approach to young adult work calls for the building of programs based upon the discovery of needs and the study of existing situations. No prescribed "lessons" have, as yet, been set down for this new group. Its members are in the midst of problems that demand solution. Consequently at no point in the church's program is there

a greater opportunity for experimentation with the functional approach.

A study of 610 young adults revealed that they recognized a wide scope of need both personally and socially, varying according to background and interests between married and unmarried, those with and those without a living wage and, to a lesser extent, between men and women, and those living in the city, town, and country. Each group requires aid in facing its own peculiar situations. Program builders for them need help in the technique of planning a curriculum which will meet otherwise inadequately met needs of members, and which will face them in the order of importance, and of felt intensity. Informal discussion among local young adult groups is essential for this type of curriculum building. Useful aids most fruitful for this functional approach include the International Council leaflets,¹ No. 410A "Interest Finders for Adult Groups in the Local Church," and No. 410B, "What Would You Do If?" For the selection of resource material, the booklet, "Learning for Life," Educational Bulletin 410 of the International Council, is most helpful. Many denominations also publish supplementary lists of courses for use by adults, and others publish elective courses in the regular adult Bible class magazines.²

LEADERSHIP

The new approach to young adult work calls for the use of the young adults themselves in the field of leadership. Frequently a beginning must be made by some older person who sees the need and has the ability to draw young adults into activity. Such an older leader, however, must not dominate or preach to the group. His must be the rôle of guide, not dictator, and his success as a leader can be judged by the speed with which he can safely step aside and allow the program to go forward under young adult leadership.

The young adult group in almost any church has the ability to assume its own offices, captain its own committees, plan its own programs, and in large measure guide its own thinking. This still offers opportunity for temporary resource leadership to enrich the program; and for pastoral or older adult guidance, but stresses that type of leadership which best develops independent thinking and personal responsibility on the part of the young adult.

Such a delegation of the responsibility for leadership to the young adult calls for increased emphasis upon leadership training for them. Formal training courses should be stressed. The summer conference for adults or for young adults, alone, is just beginning to make a significant bid for this group. Most available is the more informal supervision and training of leaders "in service."

For the past two or three years, there has been a phenomenal growth in the consideration given to the young adult in the church, a new movement, as yet unhampered by traditional stereotypes. If it follows along the lines of this new approach, it bids fair to bring into the adult program of the church a broadened functional curriculum, the enthusiasm of intimate fellowship groups, and lay participants who not only listen, but think for themselves and act on behalf of others.

¹ No. 415, 15c each; No. 415A, 15c a dozen; No. 410A, 25c a dozen; No. 410B, 15c a dozen; No. 410, 15c each. Obtainable from the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Illinois.

² See adult sections of "Graded Curriculum and General Program Materials" published in the *International Journal* for December, 1938, March, June, and September, 1939.

We Would Be Building Temples

By ETHEL N. WILLIS*

AS IN so many smaller churches, the Presbyterian church school of Medina, New York, meets in the lower floor of the church building. It is one large room, divided departmentally by sliding partitions. During the week the same room is used for all informal gatherings connected with the church program. A year ago the almost black floor covering was torn, entirely gone in patches; the paint of walls and woodwork was scarred and dingy with age; the old pongee window curtains had had their last laundering. On the walls hung sundry framed certificates, entirely devoid of meaning for this generation of boys and girls, a picture of David Livingstone, and a fine sepia print of Ploekhorst's "Easter Morning," hung between two steam pipes! Altogether it was a shabby and disheartening place in which to conduct a church school.

Everything is changed now. In the spring of 1937 the Women's Society undertook to raise a fund of one thousand dollars to beautify the church school rooms. In a little over a year the fund was complete and things began to happen. A sturdy tile floor was laid, with alternating blocks of dark brown and a soft tile red. After a thorough scrubbing by the men of the church, walls and woodwork were painted in cheerful colors to harmonize with the floor. And quite lovely monk's cloth drapes for the windows were bought and made by a class of young women.

But fresh paint and a new floor alone do not suffice to make a place of worship. Back in their dingy days, the junior department superintendent realized that and began assembling a worship center. For several years the boys and girls of that department have saved their birthday money and, one piece at a time, they have purchased a table scarf, brass candle sticks, an offering plate, an American flag and a Christian flag, and a hand tinted print of "Christ Among the Doctors." The lovely table over which the picture hangs is the gift of the superintendent to her department.

The intermediate-senior department presented a more difficult problem. Here the only wall space of any size was a strip about five feet wide between two windows and even this space was marred by two steam pipes leading to the church auditorium. The department superintendent felt that something must be done to give the room an atmosphere of worship, but what, and how? After much thought a plan began to form in her

mind. Why not build a worship center to conceal those ugly steam pipes, and why not make it entirely the work of the boys and girls?

First of all, how would they finance the project? When the enterprise was suggested to the boys and girls of the department, they decided that each should bring one cent for each year of his age to provide a fund with which to purchase materials. Later they brought earned nickels and dimes to augment the fund. Incidentally, all work was planned by committees elected by the pupils and representing both pupils and teachers, and for the construction, the pupils volunteered for the type of work they preferred.

A committee drew up a general plan and submitted it to the department for approval and then the church kitchen became a carpenter shop. Under the guidance of a young man who teaches one of the boys' classes, the boys built a panel of Masonite five feet in width and projecting far enough from the wall to cover entirely the objectionable steam pipes. In the center was cut a 23 x 54 inch opening in the shape of a Gothic window, to receive the picture. Fortunately, the superintendent of the primary department is a talented artist and, working over a large print, she made an oil painting of the proper size for the window opening. This picture, Hofmann's "Christ in Gethsemane," was presented to the department by their superintendent. The painting is recessed in the opening and softly illuminated by a concealed light, thus creating the illusion of a stained glass window.

Below the window is an altar. (The pupils themselves prefer to call it that and there seems to be no objection.) The entire front face of the altar is a hammered copper panel 12 x 60 inches and the top is finished with hard wood. After an evening's deliberation and much serious thought, a pupils' committee chose as the inscription for the altar, "Lord, teach us to pray." A senior girl then designed the copper panel with plain letters, slightly raised, on a planished background. Forthwith, the kitchen in the superintendent's home became a coopersmith's shop, where merry laughter mingled with the ringing of the hammer on the metal. Here, as all along the line, many bits of technical knowledge were gleaned through trial and error, but the whole department is proud of their handicraft.

On the altar are four hand hammered copper offering plates, designed and wrought by a fourteen-year-old boy and

Primary worship center



Junior worship center



Beginner worship screen



* Superintendent of the Intermediate-Senior Department, Presbyterian Church School, Medina, New York.



The Intermediate-Senior Department transformed its bare room into a lovely worship center. Contrast the present setting with the old one.



given to the school in memory of his grandmother. There are also two low brass candlesticks with tall white candles, and a Bible presented by a group of young women to honor the memory of a former teacher. Another of the boys designed and made a hymn announcement board and a class of girls printed the cards for it. Perfect needlework on the altar drape and table scarf was done by two eleven-year-old girls. In all, out of a department of about sixty pupils, forty boys and girls had a part in the actual sawing, hammering, varnishing and sewing that went into the building of their worship center. The accompanying photographs show how the expenditure of about twenty dollars and happy, cooperative effort transformed a barren room into a lovely chapel.

Their work completed, in a beautiful vesper service, planned and conducted by the boys and girls, they presented their handiwork to their church and solemnly dedicated it to the worship of God.

Next, having made their own room beautiful, a group of intermediate boys set about it to make something for the smaller children. On Promotion Day last June, they presented to "the little people of the beginners' department" a spacious supply cupboard and the dainty and attractive worship screen (just beginners' size) shown in the picture. And when church school sessions were resumed in September, the primary department also had a new worship center, done in ivory and copper and blue and with the inscription "God is Love." In both the beginners' and primary worship centers, the picture is not permanent but, rather, the frame is made with cork board back and no glass. This allows the insertion each Sunday of the large colored picture which is supplied with the lesson materials. Intermediate girls have made portfolios covered with gay oilcloth in which these pictures are filed for future use.

Unquestionably it helps to create an atmosphere in which God's presence can be more readily felt if there is in each department such a worship center, appropriate in design and size to the age of the children. However, it is not in the rooms but within the boys and girls themselves that the really vital things have taken place.

In any project of this kind, many of the problems appear as the work progresses. So also do many of the opportunities. The intermediate leaders were on the alert for every opportunity to use the physical effort of the boys and girls for their spiritual development. While the enterprise

was still in the planning stages, volunteer groups of pupils visited other church buildings in the community. In each case the superintendent had arranged with the clergyman to meet the group and explain to them the significance of each symbol and point of architecture and the part that these play in the service of worship there. Week by week the visiting groups reported to the department the things they had learned and some of these points were incorporated in the design of their worship center. So, through quickened interest and deepened understanding and appreciation, a link was formed for them between their church and other Christian churches.

In planning the building of their center, the pupils consulted their public school teachers as to design, materials and the like. The boys were permitted to make some of the smaller pieces at school as their shop work projects, and skills learned at school were continually being used. It seemed of value to make the pupils feel that there is a place in the church for them to use the knowledge they gain elsewhere, and in this way to forge a second link, that between their church and their school.

At Christmas the junior, intermediate and senior pupils received as a gift from the church school miniature plaques of the pictures in their respective worship centers. Several parents, notably parents of boys, reported that these plaques were highly prized by the children. So Sunday morning worship in the church school is linked with the personal devotional life of the pupils.

For a number of weeks while construction was under way, the superintendent planned the worship services around the theme of making one's life a temple, linking her pupils' church and their day to day living.

The joy and pride which the boys and girls felt in building these worship centers can best be expressed in the remark Chester made to the superintendent. One day as the project was nearing completion, he stood looking at their work and then, with shining eyes, turned to her and said, "Do you know, I believe this is the first time that the boys and girls of our church have ever had a chance to make anything for our church." Previously Chester, like any normal fifteen-year-old boy, had sometimes been a bit of a problem. Now you should see the quiet dignity with which he carries the offering to the altar when he is one of the ushers.

Was it worth all the thought and effort it entailed? Try it yourself and see!

Religious Teaching in Public Education

By FRANK M. MCKIBBEN*

In this article Professor McKibben follows the trail of thought opened up last month by Dr. Johnson. The discussion is here carried forward into some of the larger practical problems involved in the first article but with which Dr. Johnson deliberately did not deal. We offer the discussion as another contribution to a problem of profound significance both to the church and the school.—THE EDITORS.

CERTAIN POINTS of view have found wide acceptance in practically every discussion of this problem in which we have recently shared. They are, of course, open to debate. But the support they have received from both church and school leaders suggest they are worthy of careful consideration. They may be stated briefly as follows:

First. Our western civilization is unquestionably founded upon religion, particularly the Hebrew-Christian tradition. It is inextricably interwoven with our American culture.

Second. Education that attempts to open up to youth the total culture of the community and the race and that does not interpret to them the nature and function of religion in that culture is inadequate and is untrue to its opportunity and responsibility. This is particularly true of a public school program that is striving to make education co-extensive with life itself.

Third. Religion has come in this country, unfortunately, to be identified almost exclusively with its sectarian forms of expression.

Fourth. The principle of the separation of church and state has come virtually to mean the divorcement of religion from the state and so-called secular activities. Such an interpretation is unwarranted and misleading.

Fifth. As a result in part of these last two factors, negative, fearful and indifferent attitudes toward religion have come to characterize much of public education. This condition, together with the almost complete deletion of religion from the curriculum in a formal sense, comes dangerously near producing in effect a sectarianism of irreligion in our public schools. Religion is almost completely divorced from the main body of educational experiences of the child.

Sixth. At present the home and the church are failing to provide the kind and amount of religious nurture necessary to perpetuate, let alone spread, religion in our community and national life.

The inevitable conclusion from these points of view is that *something extraordinary must be done about the situation*. There is increasing realization among both public school and church leaders that something unusual must be done to provide a more adequate orientation and training in religion for American youth and that such training must be made an integral part of their general educational experience. The specific issue is: just how shall this be done? No one article can present the solution. About all one can hope to do is to present points of view and raise questions that promote fruitful discussion. In trying to work out a solution much depends upon what we mean by religion.

First, if this question refers to the possibility of "teaching religion" in a formal, somewhat authoritarian, evangelical, or institutional sense, then my answer would be a decided "no." It cannot, in my estimation, be done in our American schools. Some will say that this is not what they mean by "teaching religion." But it is what large numbers of zealous people over the country mean when they speak favorably of this proposition. It is the way vast numbers within the great faiths regard religion. It is the basis upon which the teaching of religion occurs in the majority of church, synagogue and parochial schools.

Most of the great faiths profess to be concerned with a definite, dynamic, life-changing conception and expression of religion. The specific aspects of this conception have been the cause, among other things, of their origin and continued existence. Sectarianism is open to much justifiable criticism. But it must be borne in mind that the sect or faith often represents some strong convictions, some unique expression of fellowship, some sense of mission, or some historic continuity which it believes worthy of preservation. Fortunately the separateness among Protestant sects due to this sense of uniqueness is decidedly on the wane. But it still exists to a marked degree and will definitely affect any approach to the public schools on behalf of religion.

Many of us are working zealously to cultivate fellowship and cooperative activity among Catholics, Jews, and Protestants. This surely is the direction in which we must go, in education and all other matters. We will differ in our idea of the degree to which these three faiths can agree upon a common religious emphasis in our public schools. To many it will seem readily possible, and there is much to support this expectation. Others will hold that there are such fundamental differences in their conceptions and practices of religion as to make impossible, now or ultimately, a common program of "teaching religion" in our public schools. They feel it is quite misleading to generalize upon the position taken by a few liberal Jewish or Catholic leaders.

The question resolves itself into the practical one as to whether or not we can develop religious interpretations, emphases, and practices which will arise above sect and faith and be acceptable to both religious and public school people. These questions are not raised in a negative or fearful spirit. They represent an effort to face the situation realistically.

If the first interpretation of religion here suggested prevails, then "teaching religion" is distinctly the function of the church and should be kept out of the public schools. The only practical method of bringing a more or less sectarian type of religious training into closer correlation with the child's public school experience that has been developed is week day religious education. In this plan local churches, Catholic, Jewish or Protestant, singly or collectively, can provide such religious training as they desire for those who elect to receive it along with their public school program. There are many commendatory things that can be said for this form of cooperation between church and state in education. But the fact remains that the Protestant churches in particular have been experimenting with this plan for

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over twenty-five years and seem as yet unconvinced that it is desirable or possible as a solution to the problem.

Second, if by "teaching religion" in the public school we mean a *broadly cultural and richly human* treatment of religion, then I find myself enthusiastic for the idea. Public school leaders, along with many others, are realizing that an education that attempts to interpret history and contemporary culture and that utterly neglects or unduly minimizes the influence of religion in both is unfair to youth. They are beginning to insist that every effort be made to develop an atmosphere in our national life in which it will be possible and natural for teachers to deal in a general manner with aspects of religion that relate normally to the subjects and activities that constitute the curriculum of public education. There are vast latent resources for religion in the various subjects in the curriculum, literature, history, etc., that are not utilized, partly because of fear and hesitation and also because of lack of training on the part of school teachers.

How far we can go in this direction we can discover only through experimentation. Already there is a considerable amount of such treatment of religion in the schools. Devotional activities and seasonal religious observances occur in many school systems. The degree to which these practices occur depends largely upon school leaders and the nature of the local constituency. Some hold that the question of religion in public education should be largely or wholly a matter of local decision. This position is well supported theoretically and practically. But it is easily possible, as history abundantly testifies, for majorities to become "totalitarian" and "dictatorial" in their operation. The principle of religious freedom in this country exists to protect individuals and minority groups from just such possibilities. It will not be easy to determine the nature and limitations of such a cultural interpretation of religion. But such problems must be faced courageously and intelligently by both church and public school leaders.

By the term "richly human" we are referring to the increasing emphasis in public education upon what might also be termed the "spiritual aspects of education." Schools are centering attention upon the processes and experiences that lead to the enrichment and integration of personality, the development of skill and joy in making and maintaining wholesome social relationships, and the achieving of happier and more satisfying adjustments to life as a whole. This emphasis, whatever it may lack in other regards, is profoundly religious in the personal and social values involved. More of this kind of education is going on than most church people realize. Every effort should be made by those concerned with religious training to support and extend this kind of public education, for if the public schools neglect it the task of religious nurture however conceived and performed, will be made infinitely more difficult and barren. Public school people often put church leaders to shame by comparison in their extensive, painstaking, costly research and experimentation to discover ways in which they may more effectively acquaint children with the heritage of the past and equip them to live in the present.

It will be readily appreciated that this question involves no simple answer. The great ends sought will need to be realized on a broad front. Our discussion has been largely confined to a consideration of the public schools. We need constantly to remind ourselves of the volume of experiences

(Continued on page 37)

Where Are the Facts?

THIS ANNOTATED LIST of sources in which Christian workers and discussion groups can find the facts regarding the various phases of current problems, takes the place of the former monthly page on "What Are the Facts?"

INDUSTRIAL RELATIONS

Industrial Relations in 1938, by Florence Peterson, U. S. Bureau of Labor Statistics, Washington, D.C., 1939. 16 pp.

Labor Relations Reporter, Bureau of National Affairs, Inc., Washington, D.C. Weekly summarization of cases before the National Labor Relations Board.

Statement on National Labor Relations Act. American Iron and Steel Institute, June, 1939.

Labor Relations Act in Operation. Chamber of Commerce of the United States. February, 1938.

Information Service. Federal Council of Churches, June, 1939. Objective analysis of the act, of experience under it, and of claims made by various groups for revision.

Unions of Their Own Choosing: An Account of the National Labor Relations Board and Its Work, by Robert R. R. Brooks, Yale University Press, New Haven, 1939. 296 pp. A record and interpretation of the work of the National Labor Relations Board. Presents and discusses arguments for and against the Board. Of numerous full-page newspaper cartoons printed, more than half are against the Board. Pays tribute to the "good sense and law-abiding character of the overwhelming majority of American employers" in accepting letter and spirit of the act.

Here Comes Labor, by Chester M. Wright, Macmillan, 1939. 116 pp. price 60¢. One of The People's Library series especially designed for readability and understanding of the lay reader. Presents both sides of issues.

Some employers and others have attacked the National Labor Relations Act (the Wagner Act) and the work of the National Labor Relations Board from the beginning. It is claimed, among other things, that the act is both drawn and administered so as to favor the worker as against the employer. Others support the act, pointing out, for instance, the high percentage of cases settled amicably or withdrawn and showing that the courts have upheld a larger proportion of the appealed decisions of the Board than is usual with such federal agencies. The facts given in these reports and books should be taken into account with those which predominate in the public press as a basis for determining what should be the future of this much-debated law. The materials suggested are intended to serve as a basis for valid judgments without presenting ready-made conclusions.

KEEPING AMERICA OUT OF WAR

How to Keep America Out of War, by Kirby Page, published by the author, LaHabra, California, November 1, 1939, 96 pp. 15 cents.

Americans are almost unanimously committed to keeping America out of Europe's present war. But how? Here we differ. A remarkable genius for clear analysis, a life time of intensive study in this field, a passion to find and follow the Christian way out, combine to make this timely pamphlet an arsenal of facts for clear thinking and effective action. Understanding the root causes of this particular war; understanding some of its inevitable consequences; getting at the basic foreign and domestic policies of our government which are relevant; projecting a well-planned program of individual action which can carry weight: these are ways of keeping America out of war for which factual foundations are laid.

Pages from Teachers' Diaries

Experiences with Children

WHAT IS IT that keeps volunteer teachers at work week after week, making small sacrifices to go to Sunday school and teach a group of children? Perhaps one important factor is that children are interesting! One never knows what they will do or say next. And there is always a chance that one of them will say something that shows unusual insight into spiritual meanings; or that one of the children will reveal a personal problem or attitude which it is the teacher's opportunity to correct before it twists the child's life. Some teachers, with a flair for writing, keep records of incidents that occur in their classes or departments. Some of these are shared on this page. From them others may get a glimpse into the inner life of a few boys and girls, and some suggestions on how to meet emergencies as they arise in their own groups.

* * *

Nicholas was a problem. Nothing interested him but stories and frequently he grumbled, "I don't think much of that!" His hands were clumsy and when the other children entered enthusiastically upon some activity requiring careful work, Nicholas would wander away to a window and stand there watching the trees in the park. Often his black eyes smoldered with resentment. His mind was keen and active, but he was graded in the public school as a poor pupil, chiefly because his command of written and spoken words was limited.

Then one day something happened. The teacher had told a story about children in India. Nicholas had enjoyed it. As the teacher looked at him and smiled, Nicholas said, "I don't see why you don't tell some stories about Syrian children."

The teacher held her delight in check as she said, "That is a good idea, Nicholas. You are a Syrian boy and we all would enjoy hearing stories about children of Syria." The teacher was thinking. Syria and Palestine are two distinct countries but in many ways they are very alike. She pulled down the large wall map of the Mediterranean lands and showed the class where Syria is located.

"Were you born in Syria, Nicholas?" she asked.

"No," he said, "but my two big brothers and my sister Mary were." The other children were keenly interested.

Then the teacher said, "Here is Syria and here is Palestine where Jesus lived. See how close they are! Jesus probably traveled in Syria and Syrian people went to Palestine. Jesus must have known some Syrian people because they lived so near and did many things in the same way. They lived in the same kind of houses and they dressed in the same kind of clothes."

The teacher picked up her Bible as she said, "One of the first Christian churches was in Syria and the friends of Jesus were called Christians in Syria. I do not know any stories about children who live in Syria now but there are stories in our Bible about children of Syria and Palestine. Would you like to hear some of these stories for the next few weeks?"

The response was unanimous, so plans were made for the

use of stories from the Bible about children. Those of Isaac, Jacob, Joseph, Samuel and other children were chosen and though many were familiar because of former use, there was a fresh interest.

Nicholas was absorbed in everything we did and the stories were his chief delight. He repeated his bedtime prayer in the language his mother knew. Jesus may have known that language too. Then one day we were looking at pictures of the women of Bethlehem who wear the high white head dress which is typical of Bethlehem. Suddenly Nicholas said, "My mother has a head piece like that. She wore it at home in the old country but she doesn't wear it here." The other children were delighted. It seemed almost as if Nicholas' mother had come from Bethlehem. Perhaps *her* mother was a Bethlehem woman but Nicholas did not know.

Near the end of the year we had our pageant. There were children of thirteen nationalities in it. Of course, Nicholas and his little brother represented Syria. There was no question about how they were to be dressed. A few months earlier no one could have persuaded Nicholas to wear anything like a skirt or to remove his shoes. But from pictures of the boy Jesus, Nicholas chose what he and Eddie would wear. When the climax of the pageant came and the children were called from distant lands no one was happier than Nicholas as in bare feet and a robe and girdle such as Jesus must have worn he led his little brother to join the other children.

* * *

Ben came into the classroom of the community school of religion and to the teacher's side. Immediately she saw that something had hurt him, for his usually shining eyes were troubled. "Miss W," he whispered, "Jack called me a *Catholic*!" There was an accent of fear in his words.

Evidently the two former friends had quarreled and Jack wanted to call Ben a disagreeable name. Somewhere Jack had heard Catholics spoken of contemptuously. Ben's mother was a Catholic, his father a Protestant. Once each week Ben came to the school of religion with his schoolmates and on Sunday he went to mass and the Catholic Sunday school.

These thoughts flashed through the teacher's mind before she said quietly, "Ben-Ben." (This was the family's name for the boy who bore his father's name.) Ben smiled at the loved name and the teacher continued, "You are a Catholic because your mother is a Catholic and she is training you and Don and Jimmy and Little Sister to be Catholics too. Your father, Aunt Grace, Uncle Bill and I are Protestants but we are all *Christians*. We all love Jesus and God the Father but we go to different churches on Sunday. It is nothing to be ashamed of that you are a Catholic. Jack doesn't know what it means. When he is older he will study church history. Then he will know that both Catholics and Protestants are Christians and that God the Father needs all of us in his world. Today we will talk about Catholics and Protestants in our class."

Swiftly the boy's shoulders lifted and he smiled his usual sunny smile as he said, "I didn't understand either. I don't

mind being called a Catholic *now!*" A crisis in a small boy's life had been met and overcome.

—Reported by MARY S. WEAGLY

* * *

One Sunday this winter my junior class of boys and girls had for their topic of discussion "Sunday," which, I might add, was of their own choosing. Some weeks before there had been several requests for a time when we could talk just about Sunday, why we had it, why it was so different from other days, and all about it. When that time came many and varied were the eager questions asked as we sat together in our worship room. As the questions came answers were volunteered, and I found myself sitting in on something greatly worthwhile.

Among the questions and answers most interesting to me were these:

One little boy said, "I'd like to know just why we have a Sunday anyway." Thoughtful Russell had an answer ready: "It's this way Ralph. You see God has to work awful hard every day all week trying to keep us good, but on Sunday we're good by ourselves, and God made Sunday so's he could take a rest."

Another question was asked by Hetty who wanted to know why Sunday seemed so different from other days. For this question there was also an answer ready. Janice explained it this way. "Sunday seems and is different because on that day folks have time to think, and because they are quiet and all at home." With this each one present was satisfied, for all agreed that they did do more thinking on Sundays than on any other day. When I asked for some of the subjects of their thought on Sundays I was so impressed with the beauty of the "Sunday thoughts" of these small folk of eight to ten years of age that I suggested they take pencils and papers and write some of them down. This suggestion was received with enthusiasm for the members of this group were very fond of writing.

As we gathered around the writing table in an adjoining room the sun was just going down, for in this small New England town we had our school on Sunday afternoon. The western sky was radiant with a rosy glow. A quiet rested upon our little group, and each little face turned toward the windows reflected a beauty so God-like that my heart was stirred. Slowly and reverently Sunday thoughts were written down. Bad spelling and punctuation were more than offset by thoughts such as only a little child can know. I wish that space permitted my sharing them all with you, but since it doesn't I give you those which Janice wrote, sitting enrapt until she had finished:

SUNDAY THOUGHTS

By Janice Hunt (Age 10)

I sat down one Sunday
To think about things.
I would not want feathers or wings,
All I want is to think about things.

I want to think
About God and the Christ child,
I would like to be like him.
He is brave and loyal and true.
I would like on Sunday
To sit and think a minute or two.

On Sunday I always think
About the sun and moon,

About the warm and cold,
About the stars and sky,
About the leaves of gold.

On Sunday I think and think
About the clock and the kitchen sink
Where mother is working.
On Sunday I have time to think
About that kitchen sink.

My heart was, indeed, strangely warmed by this winter's Sunday afternoon with my juniors, and once again I was made aware of the rare beauty stored away in the soul of a child waiting to be expressed.

—Reported by MOZELLE WILDES THOMAS

* * *

Seven year old Charles was looking at the picture, "Jesus and the Sick Man," by Bida. He said, "I don't like that picture. It looks as though the rope's broke and the man came down with a thump." In which case he surely would have been a "poor sick man."

The same incident, Jesus and the Man Borne of Four, was in use with another group. The leader was not reading the story but was using selected sentences as guides, or reminders. "Jesus must have looked up and smiled at them," (using the words of the text-book). While trying to visualize that sympathetic, encouraging smile, the leader saw that the children were smiling, not at all irreverently, but with a gleam of humor in their eyes. They seemed to talk all at once. "That *must* have been funny.— It would look funny to see a man on a bed coming through *our* roof." "They must have pushed a lot to get out of the way. They sure didn't want that down on their heads." The children had made the entire story their own by taking what was to them a natural view, not inharmonious with the text of the story. We laughed together, and the story proceeded. It had not been interrupted, simply expounded.

* * *

The Christmas stories had been told. We were planning how best to honor the day. What could we do that would be pleasing to Jesus? In the midst of an eager discussion, the leader heard a bit of singing. She paused to catch the melody. One by one the children dropped the conversation and joined the song. Though becoming shy when she realized that her song was noticed, Faith bravely led the group, as they sang a song which had not been used in any form in our sessions. They sang softly and reverently,

Happy birthday to you,
Happy birthday to you,
Happy birthday, dear Jesus,
Happy birthday to you.

With other memories of the song, the leader could not have used it so sincerely. From the heart of the child, it became a moment of real devotion.

—Reported by ELVA M. DUEL

Are you making regular use of the three new features now running in the *Journal* for the third month? These are "Wisdom and Vision," a collection of choice quotations, "Films for Church Use," and "Finally—" which always appears on the last page and is too varied in its variety to sum up here briefly. Try them.

Popular features continuing from last year are the picture interpretations appearing every two or three months on page two, and the reader's own page, "We Could Try That!"



The Pastor's Educational Opportunity

Weddings

By CHARLES R. BROWN*

In this article Dean Brown speaks out of his long experience as a teacher of young ministers in the practical work of the church. He deals with the educational values in the marriage ceremony and what comes before and after it. Later articles by him will deal with the christening or dedication of children and with funerals. These will be especially valuable for the many ministers among Journal readers.

ONE AFTERNOON, Francis of Assisi said to a young brother in the Monastery, "My son, let us go down into the village and preach." The young man was fairly bursting with religious eloquence which he longed to pour out upon some listening congregation, and he accepted the invitation joyously. The two men went through the village, stopping now and then for words of friendly greeting with acquaintances. They called on a poor woman whose husband had recently died, leaving her with a group of little children to be supported, offering words of sympathy and something more substantial than words. They stopped at a store to ask the owner if employment could be had there for a young man who was out of work. They called at the home of a young couple who had been married a few days before, to offer them their felicitations. They attended to a dozen other similar errands. Then St. Francis turned his face toward the Monastery to return home.

"But Father," the young man said with a crestfallen look, "when shall we begin to preach?" "My son," the Saint replied, "we have been preaching all the time."

The pastor who knows his way about can be carrying on the work of Christian education all the time. There are three outstanding events in the history of all homes, when the Master of the higher values sets before the faithful minister "an open door": Weddings, Christenings or Dedications, and Funerals.

Young people sometimes approach marriage in light-hearted, offhand fashion, as if it were a form of indoor sport. They speak of "falling in love" rather than of rising to it. They jest about it in flippant fashion, even at the wedding. The clergyman is there to lift it into its true significance and invest it with finer meaning. It is a serious hour for the father and mother of the girl. It is a serious time for the young woman herself, transferring her interests from the care of her parents, whom she knows well, to the care of a young man who is as yet untried. I am not thinking of any pompous solemnity or unnatural gloom, but of a noble, beautiful, joyous seriousness befitting such an occasion.

The home is the fundamental institution in human society.† The state is made up of homes. Industry is carried on to support families. The schools receive their children from

homes. The church is composed mainly of families. All other institutions are subordinate to the home.

The family is the true unit of society. "They twain shall be one," for the social unit is not the individual standing apart, whether by choice, by accident or by necessity,—the man and the woman and their children constitute the real social unit. The duty of interpreting the mysteries and august relationships of the unseen world is laid upon the home. All forms of organized life, political, educational, economic, ecclesiastical, were open to the Master when he sought to indicate the spirit and method of the kingdom he came to establish. He took the symbols of that kingdom from the home. "When ye pray, say, Our Father." "In my Father's house are many abiding places." "Except ye become as little children, ye shall in no wise enter the kingdom." The rightly ordered home becomes a miniature of the spiritual universe.

The home is threatened by the crowded conditions in all our cities, by the high cost of living and the advanced standards which tend to delay and discourage marriage. It is menaced by the increased economic opportunities now open to young women. The girl is less ready to marry for the sake of support, when she can support herself perhaps more generously. She may prefer the whole of a first class woman's salary rather than the half of a third rate man's wage. Here in our own land, the home is menaced by the unseemly haste and frequency of divorces. We furnish a larger percentage of divorces than any other country in Christendom. This encourages domestic instability and unfaithfulness. It has a gruesome effect upon innocent children whose interests are involved in the breaking up of these many homes. The minister has a solemn obligation to honor and exalt the family as our fundamental institution.

He may well refuse to solemnize unscriptural unions where people hastily divorced by legal process are asking him to invoke the blessing of God upon new relationships which flaunt the Christian standards of life. He may well stand for greater publicity and more deliberation in contracting marriage. Where people marry "lightly and unadvisedly," they often separate sadly and tragically. The legal requirement for "the publishing of the banns" in advance has a wholesome effect in discouraging the hasty, ill-advised marriages of runaway couples and of thoughtless boys and girls who are under age.

The minister can exalt the whole subject of the relation between the sexes both in his private and public teaching. He can preach once a year on marriage, not a silly, sloppy sermon but a sensible, scriptural presentation of this august relationship, placing it on the high Christian level where it belongs. When he comes to perform the wedding ceremony, he can make his participation in that service an asset rather than a liability to the decorum and the joy of the occasion. His bearing, his tone of voice, as well as the words of the Service used, will reveal him as an exemplar of good taste as well as of good morals.

* Dean Emeritus, Yale University Divinity School, New Haven, Connecticut.

† The sentences used in these three articles which are taken from my own books, *The Making of a Minister* and *My Own Yesterdays* are printed here by permission of the publishers, D. Appleton-Century Co.

The minister does well to acquaint himself with the current social usage in that part of the country, with the requirements of that section of the Christian church where he holds his ministerial standing and with the laws of the state. Some states require that a minister shall be a legal resident of the state where the wedding takes place, to be qualified to solemnize a marriage. Some states require the minister to be formally registered with the Clerk of the Court as duly qualified for such a service before he can legally marry any couple within the bounds of that state. "Render unto Caesar the things that are Caesar's." "The powers that be are ordained of God" for high ends. It is the duty of a clergyman to regard them. Let him know what the law is touching this important matter and obey it to the letter. All aside from the penalties which threaten the man who disregards the law, no Christian minister can afford to appear careless in his practices as a loyal citizen.

In performing a wedding ceremony, the minister had best use some stated ritual rather than leave what he is to say to his own unstudied impulses or to the inspiration of the moment. If "all things are to be done decently and in order" we cannot be entirely offhand about it. Where a pastor's own church provides a suitable form for the marriage service, he will naturally use that. In my judgment, he had best take the trouble in his early ministry to learn it by heart. The impressiveness of a wedding ceremony is greatly increased where the officiating clergyman does not have to be glancing back and forth from John and Mary to the pages of a book, or slyly looking up occasionally from the printed page into the faces of the bride and groom. This may seem like a minor matter but while all this "comes in the day's work" for the minister, it is one of the greatest moments in their lives for those two young people who are plighting their troth "for better for worse, for richer for poorer, in sickness and in health, to love and to cherish until death do us part." In ninety-nine cases out of a hundred, the minister's facial expression and his tone of voice will be much more natural and sympathetic if his eyes, except for the prayer, are upon the young couple from the first word of the service until the last, rather than reading stiffly and sonorously from the pages of a book.

Lloyd Douglas, the author of interesting novels and of stimulating religious books, has something pertinent to say about the form of a marriage service. "Avoid all these nice little 'folksy' ceremonies which begin with some syrupy stuff about the cute little nest these birdies are going out to build on a neighboring bough. These home-brewed rituals lack dignity, power and charm. After you have experimented with some of the others forms, you will probably settle down on the Episcopal service (perhaps with slight modifications) as the finest and fittest of the lot. It is dignified, impressive, not too long and not too short, carries conviction and has the advantage of being a historic document."

The minister will naturally confer with the bride and groom beforehand, not merely to possess himself of their first names which he will use in the service and to acquaint them with the responses they are to make, but to say something to them which no one else will say. Their hearts in that high hour are open and responsive. He may fittingly indicate to them something of the high sacredness of it all. If they are personal friends, whom he may have baptized in their childhood and received into the membership of his church and to whom he has given the bread and the wine in the sacrament, there will come from his lips ideas which

will invest their affection for each other with a finer meaning.

He may carry his work of religious education to further significant stages. He may invite their participation in classes for young married couples or other appropriate groups in the church school. He may give them a brief list of books on marriage and the home which will help them to found their own on Christian principles. Some ministers present a copy of *Harmony in Marriage* by Leland Foster Wood¹ to the young couple; it has been especially prepared for this purpose. Other books on the home, some including a treatment of the care and nurture of children, are often recommended. Magazines on home life, such as *The Christian Home* and *Parents' Magazine*, can be called to the attention of the young people.

When they are settled in their new home, he will call upon them. He will remember them the following Christmas with whatever friendly greeting he may be issuing at that time to personal friends. On the first anniversary of their wedding, he can write them a gracious note of remembrance. These attentions which cost little have real value in recalling the high solemnity of their marriage vows and in the faithful keeping of them.

The Master's public ministry almost began at a wedding. His first recorded miracle was wrought at a marriage in Cana of Galilee. His presence and his action added immeasurably to the happiness and beauty of the occasion. "He manifested his glory and his disciples believed on him." They had believed on him before for they were already "his disciples." But as they felt the added benediction of his spirit upon all the sweet joys of that scene, their faith grew rich and warm and glad.

Camp Anniversary

IN OUR CHURCHES there are choice youth, with capacity for growth, who just need the touch of a new fire, a broad contact with world issues, the contagion of a great personality, a glimpse of God in nature—all these to be released into greatness, to "find a new self," and thus be remade for life.

For twenty-five years the Geneva Camp Ideal has challenged Christian youth. . . . In the camps young people have had happy experiences with beloved leaders and other young people in discovering Christian ideals, their best selves and the meaning of God for their lives.

On this anniversary we are faced with the fact that the high privilege of the Geneva and Winni fellowship is denied to many a young Christian leader for want of the modest help which a scholarship would supply. The United Christian Youth Movement needs such leadership just as do denominational groups and interdenominational councils.

The Anniversary Scholarship Fund has been started to meet these needs. Campers, on October 21 and November 4, are planning camp reunion dinners to stress the Scholarship Fund. They are paraphrasing the statement of conviction of the United Christian Youth Movement, "Give . . . help Christian youth build a new world." They ask your help. Contributions may be sent to the Scholarship Fund, International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois.

¹ Round Table Press, 1939, \$1.00.

Call for Volunteer Field Service

By FORREST L. KNAPP*

This article is a call to a needed and significant kind of Christian service. In the last two years the writer has done much to make others aware of this need and to work out plans for meeting it. Future articles will deal with plans for answering the call.

THE CALL for volunteer field service for the churches is being renewed in America. It was first heard many years ago, and has been sounded throughout the decades since. But today it is being repeated with strengthened emphasis.

What is *field service*? It is service rendered to local churches or communities by some one who accepts responsibility for helping more than one church or community.

What is *volunteer field service*? It is service rendered by a person who is not paid for that particular work. Field service is for him an avocation rather than a vocation.

Volunteer field service in the United States and Canada has a long and honorable history. It began about the middle of the last century as the state, provincial, and county Sunday school associations were being organized. And there came a time when the officers of these associations numbered in the scores of thousands. The officers were responsible for helping to improve the work of the Sunday schools in their respective areas.

In more recent years some of the denominations began the use of volunteer field workers. Some of the specific elements of the programs carried on by them differed from the activities of the Sunday school association officers; but fundamentally the purposes were the same: to help local Sunday schools improve their work.

Within the past few years many of the denominational and interdenominational leaders in Christian education have experienced a new awareness of the necessity for volunteer field service across this country. A brief analysis of the situation and of the possibilities may aid us in making plans for selecting and training volunteers.

1. Volunteer service is essential in Protestant church life in America. If the program of the local church consisted only of preaching, public worship, and pastoral service to individuals, this would not be true. Possibly some persons think the program should be so restricted, but they are relatively few in number. It would mean a revolution to reduce the educational program and outreach of the local church to these limits.

It is clear that for decades to come most of our churches will have only one employed leader each, the pastor. To the pastor will fall broad responsibility for guiding the total work of the church, and the pastor can scarcely be a specialist in every field. And even with several employed workers in each church there will be need of special help at some points. Under these circumstances a way must be found to provide specialized guidance to supplement the work of local church leaders.

2. This need of the local church can be met, many believe, through field service. If each local church cannot by itself secure the expert guidance which it needs in each major field of activity, service can be secured through co-operation. The churches of each denomination can pool their resources through their territorial and national organizations, and thus jointly employ field supervisors. Some persons believe that the same principle can be followed interdenominationally.

There has existed the hope that a sufficient number of field workers could be employed by the separate denominations. But it is now evident that the hope cannot be fulfilled under anything like the present circumstances. Many of the denominations do not even have one national specialist in each of the age-group fields, to say nothing of field workers for state or regional geographical units.

Side by side with the hope for adequate, employed field service on a denominational basis, there has existed in some quarters a belief that such service can be provided interdenominationally by state and city councils. But the facts indicate clearly that this is an impossibility. State and city councils have done magnificent work, but their resources are limited.

One solution is believed to be found in the careful selection, enlistment, and preparation of volunteer field workers. These workers will constitute an auxiliary leadership, supplementing the service rendered by the employed, full-time field supervisors.

What we should have is a network of human channels connecting local churches and communities to each other, and extending from those churches and communities, at the one end, through the state and regional agencies, to the national agencies at the other end. Imagine the whole of the United States interlaced with such a network. The best impulses and ideas of all would be transmitted to all. And the function of the volunteer field worker would be to carry to all the churches and communities in his area the best helps he could secure.

3. What is the nature of the service to be rendered? The answer to this question will have an important bearing on the response to the call for field workers.

There are several means by which assistance to a local church may be provided. Some of them are: Conferences with individuals; conferences with groups in a single local church, such as a group of the workers in some one department; program-building conferences with local church committees, such as the committee on Christian education; inter-church conferences for the workers from a few neighboring churches; institutes and conventions; summer schools and camps; leadership education schools and classes; workers' reference libraries; magazines on church and church school work; or correspondence.

Similar means are available in serving community inter-church agencies, and practically all such agencies are in need of specialized help.

What is the task of the volunteer field worker in render-

(Continued on page 37)

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Wisdom and Vision

For Ministers, Teachers, and Worship Committees

How to Use These Sources

1. Read them all each month.
2. Ask where each selection would fit some work you are to do.
3. Clip and file them topically, if such is your system.
(Subscribe for a second copy if you keep a file of the *Journal*.)
4. Circulate these among your teachers if you are a superintendent and they do not have copies of their own.
5. See how these can be used in your lessons for next Sunday—or later.
6. Use this material in your sermon, address or talk.
7. Write for permission to copyright owners before printing in your church bulletin or elsewhere.

We Are So Young!

We are so young! If we should choose today
To loiter on the Self-Road for awhile,
What would it matter? Could we hope to cure
The old ills of the world? We who are young?
(If Thou, O Christ, would turn away thine eyes!)

We are so young! We have a right to play!
This is our play-time, these our hours of mirth!
And yet, above our wilful murmuring
Thy voice, O Christ, sounds ever, sweet and clear—

"I, too, was young. Oh, if ye will not give Your youth to me, then I have come again Unto my own, and they receive me not."
—CATHERINE ATKINSON MILLER

Prayer Meditation

Let there be light, Lord God of hosts,
Let there be wisdom on the earth!
Let broad humanity have birth!
Let there be deeds instead of boasts!

Group sings refrain of hymn, "O Zion Haste"

Within our passionate hearts instill
The calm that endeth strain and strife;
Make us thy ministers of life;
Purge us from lusts that curse and kill.

Group sings as above.

Give us the peace of vision clear
To see our brothers' good our own,
To joy and suffer not alone;
The love that casteth out all fear!

Group sings as above.

Let woe and waste of warfare cease,
That useful labor yet may build
Its homes with love and laughter filled!
God give thy wayward children peace.

—WILLIAM MERRILL VORIES¹

There Shall Be Peace

"Peace on earth"—rings out that song again.
"Peace on earth"—from valley, hill and plain
Echoes the angel's chant, "Let there be peace."
Let love now reign and warring cease—
The strivings of men who slay for pelf,
Who destroy a world for the love of self.
Peace, after the cannon's roar;
Peace, after the battle's gore;
Peace, peace forevermore!

—THOMAS CURTIS CLARK²

America First

America First.
Not merely in matters material, but in things of the spirit.
Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.
Not merely in the calm assertion of rights, but in the glad assumption of duties.
Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.
Not in splendid isolation, but in courageous cooperation.
Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love and understanding.
Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail along which, please God, other nations will follow, into the New Jerusalem where wars shall be no more.
Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.
And so, in that spirit and with these hopes, I say with all my heart and soul, "America First."

—BISHOP ASHTON G. OLDHAM³

Mei Ling

This is the story of Mei Ling, a seven-year-old-girl in a remote country area of China. The war had been going on for more than a year, but the farmers and peasants of this village could not believe that the Japanese soldiers would ever reach them. Whenever they were warned of danger they would say, "Oh! such things will not happen here."

But one day the wind blew from a different quarter. They heard the machine gun fire. Soon a stream of refugees began

trekking through the village, helping along their wounded and carrying bedding and babies. The Japanese soldiers were on the march. Mei Ling's father, fearing for her safety, sent her away.

She went just ten miles to a little clinic and volunteered her services. She was quick to notice what needed to be done and did it cheerfully.

After a few weeks the Japanese soldiers were nearing the clinic, and again Mei Ling had to flee. She went a little way away, cut off all her hair, dressed herself like a man, put on big farmers' boots, assumed a deep voice, and then came back and asked for a coolie's job at the clinic. The men were glad of help and wondered where the coolie had come from. When they found how clever their new helper was with the patients they recognized Mei Ling but said nothing.

When the Japanese soldiers arrived they brought in their wounded and ordered the Chinese to treat them. By night the Chinese soldiers brought their wounded to the clinic. With the day came the Japanese again. This went on for six weeks.

They ran out of chloroform and anti-tetanus. Mei Ling walked fifteen miles through Japanese and Chinese territory to get some. None of the men would come, so she had to.

Months went by. Many battles raged and many villages were destroyed and the people killed. Mei Ling's family among them. After the town near the clinic was reclaimed by the Chinese a refugee camp was set up. A doctor who was visiting wondered who was responsible. He found one hundred and fifty families enjoying safety, also their livestock, pigs, fowl and cattle. Everything was very orderly. No refugees seemed to be idle. They were organized so that each took his turn in the cooking, cleaning and other work of the camp. Educational classes were being held, and handicrafts were being carried on.

The doctor discovered Mei Ling in charge. She asked him to lead the evening prayer that night, but he asked that the usual procedure be followed.

When the large assembly gathered together, Mei Ling stood up and read aloud some written prayers. Among the petitions was one that God would bless and comfort the Japanese who were probably suffering as refugees, many of them, just as the Chinese were. Then she put down the printed paper and made up her own closing prayer.

"Oh Lord, please help us to root out of our hearts all pride and anger and fear because we know these are the things that make wars."

—MURIEL LESTER⁴

² From *It Shall Not Be Again*, by Thomas Curtis Clark, published by Richard R. Smith, Inc. Used by permission of author.

³ Used by permission.

⁴ In *Fellowship*, May, 1939. Copyright by Classmate, Methodist Book Concern. Used by permission.

¹ From *The Advocate of Peace*, American Peace Society.

The Songs of Christmas

Dramatic Program in Songs, Dialogues and Tableaux

By MARTHA BAYLY SHANNON*



Margaret Larrant

Hale, Cushman and Flint

FOREWORD

IN MY WORK in drama production I have often been reminded of the dearth of dramatic material for intermediates, the age group especially needing an interest that will bind them to the church school. "The Songs of Christmas" has been written with this need in mind. Most of the characters may be played by these young people and it is hoped they will be given the opportunity. Those older can also use this material, with some adaptations in the language at certain points.

The arrangement of the material makes for a minimum number of rehearsals, an extremely simple setting and few properties. Most of the text is carried by Grace, an older intermediate. She holds a large book in which a copy of the play may be concealed so that much of the dialogue assigned to her may be read. Grace, Helen, Irma, and Janet may rehearse their lines at a convenient time; the music may have separate rehearsals; the tableaux may be planned by different directors, and the entire production may then be put together in one or two full rehearsals with all participants present.

The musical numbers suggested will be found in many hymnals or books of Christmas carols.

Notes on production will be found at the end of the play.

Characters

GRACE—an older intermediate

HELEN }
IRMA } Intermediate girls
JANET }

These girls are dressed in modern costumes, for indoors and outdoors.

GROUP OF ENGLISH WAITS. Dressed in winter coats, caps, leggings, mittens and

large bright mufflers. Christmas pictures and cards will be helpful in planning these costumes.

HANS }
LENA } Juniors
PAUL }
MARTIN, JR. } Primaries
MARGARET—Beginner } Children of Martin Luther

The girls may wear full, ankle length skirts and full waists. They may have white aprons. The boys may wear short trousers, long hose and short jackets.

THE MISSES STRASSER— } Should be two sisters } singers

FRANZ GRUBER

The Misses Strasser wear full skirts, reaching to the floor, tight bodices and kerchiefs fastened about the necks.

Franz Gruber wears a frock coat and tight trousers, a wide flowing tie or stock.

MARY, Mother of Jesus. Wears a blue robe with a white head-dress or a robe of Venetian red with a blue head-dress.

GROUP OF ANGELS. Wear long robes of soft white material with wing-like sleeves.

GROUP OF MODERN CAROLLERS, dressed in modern, outdoor clothes.

CHOIR—any church or church school choir may be used. They may carry large folders of red on which are pasted or printed the songs used.

Musical Numbers

1. "O Come, All Ye Faithful"
2. "The First Noel"
3. "God Rest You Merry, Gentlemen"
4. "Away in a Manger"
5. "Silent Night"
6. "O Little Town of Bethlehem"
7. "Joy to the World"

OPENING CHORUS. Carol No. 1: "O Come, All Ye Faithful," may be used as a processional, the singers marching up the aisle or aisles of the auditorium to the choir loft or to seats in front which have been reserved for them.

As the music of the opening carol dies away the platform is lighted and GRACE enters from the right, carrying a large book. She moves to the left, picks up two stools or hassocks and places them, one

at the right and the other at the left of a chair which stands at the extreme right front. She is seated in the chair, opens the book and seems interested in its contents.

A bell rings off left. She rises and exits at the left.

GRACE (off left): Oh, hello! I'm glad you got here early.

HELEN: Hello yourself.

IRMA: It's lovely—and so clear.

JANE: It's a perfect night for carolling.

GRACE: That's fine! Take off your wraps.

It will be some time before the others get here. I'm so glad it is clear.

(She enters from the left, followed by Helen, Irma and Janet.)

GRACE: I found the loveliest book. We'll have time to look it over. And we can tell the others about it when we get back from carolling.

HELEN: Is the book you have the one from the library, the one Miss Gray told us about?

GRACE (with a nod and a smile): Yes. And it has the grandest illustrations! You must see them. (She moves to the right front.) I know how we can arrange it. Helen, you sit in the chair. (Helen does so.) Irma and Janet, you take the stools and I'll sit on the floor in the center. (All take the positions suggested.) The book is quite large so I believe we can all see the illustrations.

HELEN: Yes.

IRMA: We can.

JANET: Oh, that's fine!

GRACE (smiling): I was to get this book, but you girls had jobs, too. How about it? Did you do what you were supposed to do?

HELEN (putting up her hand, school fashion): Yes'm. I did.

IRMA: I did.

JANET: And so did I.

GRACE (laughingly): Fine! Suppose we hear from Helen first and then the other "little girls" may also speak.

IRMA (pretending to be very young): Yes'm. Aw wight.

JANET (laughing): Silly! Go on, Helen, let's hear what you had to do.

HELEN (holding up a paper and reading from it): We were to find out something about carols. I learned that the origin of the word "carol" is a little

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NOTE: The information about the carols used in this program was obtained over a period of time and from many sources—magazine articles, encyclopedias, dictionaries, etc., so that it is impossible to give acknowledgment to these sources. However, grateful acknowledgment is made to Dr. H. Augustine Smith, who gave the author permission to use his account regarding "Silent Night" and its author, as found in *Lyric Religion*, published by D. Appleton-Century.

obscure though it is believed to have come from the Latin word (*she spells the word slowly*) "c-a-r-o-l-o-r-e," which means to dance and suggests the old dances which were accompanied with singing. (*She looks up laughingly.*) You see I really went about this seriously. (*She reads again.*) Finally the word "carol" came to signify a song of joy or exultation. (*She clears her throat importantly.*) This is the present day definition: carols are songs of praise, usually with a religious impulse. They are less formal than hymns and more expressive of popular feeling.

IRMA: I found out that a carol is a hymn of praise, especially as sung at Christmas. I suspect that's what most people would say—but there are different kinds of carols.

JANET: Christmas and carols do seem to—sort of belong together.

GRACE: (*looking down at the large book*): Listen to what it says here: (*Reading.*) No festival of the year has been more inspirational in the field of music than Christmas although the custom of celebrating all the seasons of the year in song is ancient and universal.

HELEN (*leaning over to see the book more clearly*): Oh, look! The first carol in the book is "The First Noel." What does it say about it, Grace?

GRACE: (*reading*): "The First Noel" is a traditional carol. We know not who wrote it nor from whence it came. It is a folk song, which the dictionary explains as a song or ballad originating and used by the common people, illustrating life as derived from legend or story.

IRMA: "The First Noel" does tell the Christmas story, doesn't it? (*The girls nod assent.*)

GRACE: I love it. (*She begins to hum the melody. She may sing several verses while the other girls join in the chorus or the girls may hold tableau while the carol is rendered by the choir.*)

Carol No. 2: "The First Noel," solo and chorus, Girls, or Choir.

HELEN: Janet, that reminds me; you were to find out why Christmas carols are so often called "Noels."

JANET (*laughing*): Now that we have sung "The First Noel" I think the question is answered. (*She holds up a piece of paper.*) But as long as I have written this down, you'll have to hear it.

IRMA: We'll try to bear it!

JANET (*reading*): The word, "Noel" is derived from the Latin, "Natalis," which means "birthday." The Nativity was called "Noel" by the Latin races and others and thus Christmas carols became "Noels."

HELEN: I think it's all very interesting. I really never thought much about the subject until Miss Gray suggested we look it up.

JANET: I haven't finished!

HELEN: Oh, I beg your pardon! Please go right on.

JANET: (*reading*): French historians tell

us that as early as the year 129 Telesphorus, Bishop of Rome, started the custom of celebrating the Nativity with songs of Noel or Christmas carols.

IRMA: And here—in the twentieth century—we keep the custom. It's lovely when you think about it, isn't it?

GRACE: Yes, it is. (*She turns a page of the book*). I was to get this book and find out when carol singing through the streets started. Here is what it has to say: (*Reading.*) Authorities do not agree about the origin of carolling although it is known to have been very popular in the sixteenth century. There was a revival in England a hundred years ago to which Washington Irving testifies. In his *Sketch Book* he tells of having just retired when he heard a strain of music beneath his window and arose to find a band of "waits" carolling. "Waits" was a name given to English carollers who roamed the streets several weeks before Christmas with instrumental music and song. One of the most popular carols of England is "God Rest You Merry, Gentleman." We can easily imagine the Christmas spirit of joy being spread from house to house as the Waits carolled the joyous words with lilting melody.

(*She turns a page.*)

IRMA: Oh, look! There's a picture of Waits.

TABLEAU

"God Rest You Merry, Gentleman."

(*For this tableau dim lighting should be used to suggest evening if possible. One of the Waits may carry an old lantern and another may hold a musical instrument. The number of Waits used must depend on the tableau space. Suggestions for costuming and grouping may be obtained from the Christmas card pictures.*)

Carol No. 3: The tableau is held while the Choir sings, "God Rest You Merry, Gentlemen."

JANET: Read what it says under the picture, please, Grace.

GRACE (*reading*): Modern young people of America are following the custom of carolling through the streets. Lighted candles are placed in the windows to invite the carollers to pause and sing their joyous message. These lighted candles remind us of the old legend which told of the Christ Child wandering through the land at Christmas and a glowing candle was to assure Him of a welcome in the house so lighted.

HELEN (*thoughtfully*): It's fine for the carollers to carry candles, too, as we decided to do. (*Softly.*) It will show that Christ is welcome in our hearts.

IRMA: That's a lovely thought, Helen.

GRACE (*turning several pages as she speaks*): The rest of this book seems to tell how some of the Christmas carols came to be written. Here's a sweet picture with the one, "Away in a Manger."

JANET: It is dear!

GRACE (*reading*): It is said that Martin

Luther wrote "Away in a Manger" for his own children. He testified to the fact that in his youth he went from home to home with a group of carollers so perhaps he hoped some day this little poem would be a Christmas carol.

TABLEAU

"Away in a Manger"

(HANS stands at the back of the group, standing sidewise toward the audience. He holds a small Christmas tree trimmed only with unlighted candles. LENA is beside him, facing front. PAUL, MARTIN, and MARGARET are watching LENA. LENA holds a rough piece of paper. Instrumental music of "Away in a Manger" is played while the tableau is held; then LENA speaks.)

LENA: This is a beautiful Christmas poem our Father has written for us. Shall I read it to you?

CHILDREN: Yes! Do!

HANS: Of course, Lena.

LENA (*Reads as others listen, in informal poses*):

Away in a manger, no crib for his bed,
The little Lord Jesus lay down his sweet head;
The stars in the heav'n's looked down where he lay,
The little Lord Jesus asleep on the hay.

The cattle are lowing, the poor baby wakes,
But little Lord Jesus, no crying he makes;
I love thee, Lord Jesus, look down from the sky,
And stay by my cradle to watch lullaby.

Be near me, Lord Jesus, I ask thee to stay;
Close by me forever, and love me, I pray;
Bless all the dear children in thy tender care
And fit us for heaven to live with thee there.

(*The children return to the first pose as HANS speaks.*)

HANS: That is a fine poem. Perhaps some day it will have music and we may sing it at Christmas time.

Carol No. 4: "Away in the Manger."
The children hold the pose while the choir or a group of children sing the carol.

GRACE: The next carol is one of our favorites. I'm sure of that.

HELEN: (*looking over Grace's shoulder*): "Silent Night!" Oh, yes!

GRACE (*Reading*): "In 1818 Joseph Mohr was the young priest at Oberdorf, near Arnsdorf, in the Tyrolean Mountains." (*Aside*) That's in what used to be western Austria. "The organist of the church was the schoolmaster, Franz Gruber. These two men had often talked of the fact that the perfect Christmas song had not yet been found, but little did they think they would be the ones to write it. There are several stories of how the song came to be written on Christmas Eve of 1818."

One story says that there was a party and festival play at the school house. Mohr went there and was greeted by his friend, Franz Gruber. "Two sisters named Strasser were among those who were present on that occasion. During some of the preparations for the Christmas celebration Mohr withdrew for a

(Continued on page 32)



DECEMBER

WORSHIP PROGRAMS

PRIMARY DEPARTMENT

By Harriet Whitcomb Nugent*

For the Leader

The story of Christmas is being told to our children these days by carollers in department stores, by advertisements and in radio broadcasts. While we might have preferred to do it ourselves, this acquaintance with the facts of the story at least leaves the church free to put its major efforts into interpreting the significance of the Nativity. This is the more important because we find the mood of our day to be a cynicism about peace and good will. The most shallow thinker realizes a divergence between ideals and action.

There is a book that teachers should read at this crisis, *The Clue to History*, by John Macmurray.¹ He talks a great deal about "intention," the intention of God and the intention of man. He maintains that God's intention is a current which is and always has been sweeping mankind, not against man's will but really in accordance with his true nature, onward toward a "universal community." This is a reassuring book. We can get something of its idea over to children. We can show them that this universal community is not made up of families, sects, neighborhoods, races, or even nations. It is personal; it is a brotherhood. From the book we will gather much that cannot be expressed to children but which we must appreciate if we are to give them that understanding of the world community so sorely needed by our diplomats and, indeed, by us all.

Professor Macmurray reminds us of the "dualistic" motive, heretofore so often prevailing, wherein ideals have not included intentions, or the will to put the ideal into practice. I am not sure that he speaks of Christmas but I know he would feel that a mere idealistic treatment of the subject which had in it no dynamic, contagious intention to do something about it, would be worse than futile; it would be in the end deadly. He calls this old divorcement of action from ideals "dualism," against which we must feel eternal enmity. With all this in mind, would not the following topics be appropriate for this month?

GENERAL THEME: *What Shall We Do About Christmas?*

DECEMBER 3: *What Should Churches Do?*

DECEMBER 10: *What Should Families Do?*

* Assistant Educational Supervisor, Austin Presbyterian Church, Chicago, Illinois.

¹ Published by Harper & Brothers, New York.

DECEMBER 17: *What Should Races Do?*

DECEMBER 24: *What Should Fortunate People Do?*

DECEMBER 30: *What Should Nations Do?*

Activities

In the September issue an article, "Stepping Out Between Six and Nine" told of how a primary group used orange crates to make a post office which they used in pre-Christmas activities. If this is used in your department, each child might tack his name over a compartment in the post office. Then might ensue an exchange of letters between primaries and juniors, whereby the latter are invited to join in using the post office for "postal savings" toward Christmas offerings, and in using the parcel post box for depositing gifts which are made for missions or welfare agencies. Letters between teachers and pupils, pupils and pastor, and the like, would be valuable uses for the post office, too.

The children will enjoy helping to decorate their room for the Christmas season. There are beautiful pictures in the primary picture sets which may be used. Posters, decorated trees, candles, bitter-sweet, etc., may also be used.

SONGS:

Primary hymnals have a wealth of song for this month. See *Children's Worship in the Church School*² for some fresh carols. There is an effective, learnable song, "The Babe of Bethlehem" in *Primary Worship and Song*.³ It serves three uses: it tells the Christmas story; its first stanza serves as a "Call to Worship," and the wise man stanza is good as an offertory song. The first stanza of the spiritual, "Lord, I Want to Be a Christian," found in some hymnals and in any book of spirituals, is used in the Litany proposed below.

COMPOSING A LITANY:

The themes of the various Sunday programs may be summarized in a Litany prepared by the various classes. Each class may be given one of the topics for the month and asked to write a sentence or two to be read by the leader of worship. These are tied together with group singing of the first stanza of the spiritual, "Lord, I Want to Be a Christian."

In introducing this activity, be sure that the children understand something of the general, universal meaning of Christmas. Tell the meaning of the words "Christmas" (Christ's mass, or festival) and "Christian" (belonging to Christ). Help them to see that Jesus came for all peoples in the world and that we are Christian when we are members of that Christian community which includes people from all parts of the world.

The following is an example of a litany, the whole of which may be used each Sunday in the worship service:

² By Jeannette Perkins. Published by Harper & Brothers.

³ Westminster Press, Philadelphia, Pennsylvania.

A LITANY OF CHRISTMAS HOPES

Our own dear church, O God—
May it be really, truly Christian.

May it be respectful of all other churches.
Song response, "Lord, I Want to Be a Christian
In my heart."

Our families, heavenly Father—
May they always be fair to other families,
And never selfish.

Song response

White people, O Lord—
May they remember that God has no favorites
Among peoples because of the color of their skins.

Song response

All good things we have, O God—
Came to us from thee.
Make us sharers, we pray.

Song response

The nations of the earth—
Dear father of them all,
Help them to love each other
And make peace.

STORIES:

December 3

A candle in your window at Christmas—what does it mean? It reminds us of a pleasant story that we know is not actually true but which we like to believe: that the little Christ child is out in the street on the night before his birthday, and that a candle in the window of each home guides him on his way about the world.

I am going to make up a story too. It is a dream story. See if you can tell what it means after I have told you the story.

Once upon a time, day before yesterday, the Christ child was wandering through our city, hunting for a church where he might thank God for giving him a birthday in this world so long ago. He came to a stone church where bells were ringing, and he went up the steps. But just then you children came along and begged him to come to your church instead.

The Christ child was puzzled but he went patiently with you until you all passed a brick church. Before it was a sign which said it was a Christian church of the ——— denomination. It was a big word and neither you nor the Christ child could pronounce it. But he saw the word "Christ" on the sign and he wanted to go in. "See," said he, "it has my name on it."

"But ours too is a Christian church," you all insisted, and you dragged the little child along your way. He was weeping softly before you had come near to your own church. There had been children at the doors of both other churches and you began to feel sorry that you had kept the Christ child away from them, wanting him all to yourselves.

Now in this dream there was a hill near where you were. The sun was rising, showing the outline of a church on its top. "Come," you said to comfort him, "we will climb this hill together." And you all went up.

As you went farther, more children joined you and the Christ child led you all. The higher you went the happier everyone was, taking hold of hands and singing joyfully songs that everyone knew.

At last you reached the church at the top. On the sign before the church were the words, "Welcome to the Christ child and to all of his friends." That was all. You could read every word of it.

You wondered, could there possibly be room in there for every child who had come? There were hundreds and thousands of them still climbing the hill. But the Child led the way and the door was never closed.

Down the long aisle he went until he knelt before the altar and the light fell upon his shining hair. You listened in that still, still room, and these were the words which you heard the Christ child speak as he talked to our heavenly Father. They were words that the Bible tells us truly that Jesus said one time when he prayed about the people of the world and how he wanted them to be, forever and ever:

"I pray for them that believe on me,
That they may all be one,
That the world may believe that thou didst
send me,
And that the love wherewith thou lovedst me
May be in them."

December 10

The emphasis in this service is on families that include others in their regard than their own circle, and that do not ask for privileges for themselves alone. Contrast the attitude of "nepotism," or favoritism to relatives, with the inclusiveness of Jesus. The children might be told about a child whose mother was on the Parent-Teacher Board and the child boastfully demanded special favors at the school. They might remember when they have wanted their mothers to take their part in quarrels with other children. Use the incident in Matthew 12:50 to show how many people were included in his family. Tell of the inheritance laws of our country, whereby some of the money left us by others and which we ourselves have not earned, goes into taxes to help other families. Christmas reminds us as families to be Christians.

A ROYAL FAMILY BIRTHDAY

Once there was a king who was always planning pleasant customs for his people. Once he thought of the idea of celebrating birthdays in family homes and he made a law to start the custom.

This king had a smiling-faced little prince whom all the people loved. He helped his father think of pleasant surprises for their people. "Could we not have a big party on my birthday, Father, and invite all the children to the palace?" he asked one day after the king had made the law about celebrating birthdays in all the families.

Of course, the king said, certainly, but then they both remembered how many children there were in the kingdom. No, all could never get into the palace at once. They must make a better plan. "I know," said the little prince clapping his hands, "let them celebrate in their own homes and let them give the gifts they have for me to each other. I would like that."

So the king allowed the plan to be tried. But he was not pleased with how it turned out. For those people actually became so busy having these birthday parties for the prince in their own homes that they quite forgot why they were having the parties.

"This will never do," said the wise king, "for when people forget to be grateful to those who have been kind to them, then those people become unlovely. Their faces show selfish lines and in time their faces cannot even smile."

So out went another royal proclamation: "To all my loyal subjects and to the friends of our little prince, Greeting! Again I command that all my families have happy times together to celebrate the birthday of the little prince. But I ask of them a special kindness. I ask that those families which love their king and little prince shall show their love by sharing with other families which have less good things than they. And one more request I make of you: While you are making preparations for this happy time to come will you please sing in your school and in your homes this song,

Our Father, God, we know that you
For all your children care
And want us all to plan a world

Where each one has his share."
(Tune, Manoah)

And the people of the kingdom heeded the king and even the children learned the song. And, what was best of all, they helped to make the kingdom a happier kingdom where all people were brothers.

December 17

It would be ideal if the Christmas party of the department could have been held during the past week, and it could have included as guests children of some other racial group. Children are so surfeited with social life during Christmas week that many churches endeavor to relieve the congestion by earlier parties.

A GIRL WHO IS COLOR BLIND

Not so long ago a little girl went to her church school where lessons were much as they are in our school, some of them about children of other races. The children there also were much as our children are, some were rememberers and some were forgetters. I think sometimes when I see grown-ups that I can pick out from them the ones who were rememberers when they were in the primary department. I am fond of those who were rememberers. They are different.

This girl I know was named Ruth Francis and she was a rememberer. She told at home what she had learned about God's other children of other races and that God was "color-blind." She meant that God could not see that people with white skins were different from those with brown or yellow skins. She made up her mind that she would try to be like God. She would never treat a colored child differently from the way she would treat a white child. And, what was more, she would try to make the world happier for colored children. When she was ready she picked a college where girls learned to be helpers for people of other races. She studied there for four years after she had finished high school. During those four years she not only studied how to help other races but she really helped colored children all the while. She gathered them into classes and told them stories and played with them. One day when she was thinking about these children she wrote down what she thought.

A QUERY*

Father, why is my skin white—
And why is their skin black?
Is it so that snobbish folk
Can shun and turn their back?

Is it so, that poorest streets
Are filled with darkest hue?
And cast-off clothes are given to him
Who cannot buy them new?

Is it meant to hurt a heart
So deep it won't erase?
Is it so—that white man's ego
Still can keep its place?

Father, when shall we discover
Human souls are all the same,
Color doesn't go heart-deep
And skin is just a picture frame?

Nations rise and then grow weak.
What is great one day may fall.
Will the future not turn tables
And the black rise over all?

Father, why is my skin white
And why is their skin black?
Will it some day teach a lesson,
Brotherhood—which now we lack?

Miss Francis has been spending her summers lately teaching Indian children in South Dakota. She says, "Many of their customs are different from ours but when you want to find real people go to the Indian."

December 24

Build this Sunday's program about fortunate people around the story of fortunate little Jane Addams as told by Jeannette Perkins, in *Children's Wor-*

* Permission granted by author.



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ship in the Church School. The story is told here most effectively particularly for this purpose.

December 31

NATIONS SHOULD BECOME ACQUAINTED⁵

This story is about Ito, Wen-li and Heinrich, three boys who were friends. They lived in Shantung Province in China. Wen-li was Chinese, Ito Japanese, and Heinrich German. Ito's father had a lovely Japanese home in Wen-li's country. But Ito stayed much of the time in Wen-li's house because the three boys were treated so kindly there and could play together. Wen-li's grandmother made twisted doughnuts and his father brought home from his farms much good fruit to eat. Ito also liked Wen-li's sister, Ging-li. She was older but she helped the boys with their games and she was a wise little girl. Perhaps she used her head more because she was lame and could not use her feet so much.

One day the boys were making toy boats to sail in the bay. American ships had visited there, which made the boys think of fleets. Ito called his the Japanese fleet, Heinrich called his the German fleet and Wen-li called his the Chinese navy. But Ging-li always got the boys to put their fleets together and they called her the commander. She sat in her sedan chair as they played.

As Ito was finishing one of his ships he said, "I wish I had a Japanese flag for this. Japanese ships are the best that sail the sea."

"Ach no!" said Heinrich, "German ships are the finest." Wen-li laughed at Heinrich for he knew that German ships had all been destroyed in the Great War. "But," declared Heinrich, "the

Fatherland will build more some day."

"And," bragged Ito, "besides losing their ships many of the Germans were driven out of China. That was when my father came here to live."

"Someday the Chinese will take back what is their own land," replied Wen-li hotly. "China should be for Chinese, is it not so, Ging-li?" The three boys ran to Ging-li's chair. She nodded gravely. "Yes, it is so," she said.

"No," said Ito, "the strongest country should keep the land. When I grow up I shall fight everyone who will not say that Japan is the strongest country in the world."

Ging-li spoke quickly, "It is to be ashamed! Muscle strength cannot make the right way, our greatest teacher said so."

"But," snapped Heinrich, "the Chinese cannot rule even their own land. They fight each other."

"Someday our government will be strong," declared Wen-li, "then we shall kill all foreigners."

Ito's black eyes blazed. Heinrich picked up a club and each boy was growling in his own language when suddenly Ging-li leaned so far from her sedan chair that she nearly upset it. "Stupids!" She said shrilly, "Three great turnip-heads! Three stupid ones!"

The boys stopped. Ging-li seldom spoke this way. "Three know-nothings!" she repeated.

"There you stand, calling hot words to each other, you who from the days of soft rice have played together as brothers." But the scowls did not leave, so she went on. "You, Ito, remember the night of the great storm when her Chinese nurse went through the darkness for the German doctor to save your sick mother? And you, Wen-li, who made your broken arm good as new?"

"The German doctor," said Wen-li hanging his head.

"And why do you go to a Japanese school each winter?" persisted Ging-li.

"Because Japanese schools are better," admitted Wen-li.

"And you, Heinrich, why does your father keep his meat shop in China? What does he always say?"

"He says this is the most beautiful country and

he says the Chinese people are the kindest in the world."

Wen-li stopped a minute then he spoke again. "It was not Heinrich whom I wanted to fight, it was other Germans."

"Was it the German doctor or Heinrich's mother? Or . . . ?"

"None of those," said Wen-li, "it was other Germans."

Then Ging-li laughed gaily. "Ai-ow, Di-di," she said, meaning "little brother." "It is for that I called you turnip-head! If you but knew other Germans, they also would be your friends. And Ito, which Chinese would you kill?" Ito shook his head. "China already has too many killings," he answered. So Ging-li clapped her hands. "You have spoken truly. And I tell you that people are the same everywhere. You hate only those you do not know."

"Then," said Ito, "Whom shall we fight?"

"How about Americans?" suggested Wen-li, "The sailors who make so much noise in our streets?"

"Excellent," said Heinrich, "we shall fight Americans."

"But," cried Ging-li, "America is our sister nation. She alone has not taken land from China."

"And she sent much food to Japan when we had our earthquake," added Ito. "Japanese cannot fight Americans."

"Whom then shall we fight? We have put our fleets together," said Heinrich.

"What do we hate most?" asked Wen-li.

"What do you hate most, Sister?"

"I hate pain," said Ging-li sadly.

"I then will fight pain," said Ito. "I will become a doctor. Japanese are great scientists you know."

"And I will go to the hospital and help you," said Heinrich.

"I too will be a doctor and fight pain," said Wen-li. "I will make Ging-li strong as a mountain cat."

Then came the grandmother with twisted doughnuts. "For the three friends," said she. Ito chuckled, "For the three turnip-heads."

⁵ Adapted from "Ito Decides to Fight" by Marguerette Harmon Bro in "Missionary Stories to Tell," 50¢, published by Missionary Education Movement, New York City, 1937. The original story is delightfully told and the collection of stories is valuable.

JUNIOR DEPARTMENT

By Ethelyn Burns*

THEME FOR DECEMBER: "Peace on Earth, Good Will toward Men"

For the Leader

As war breaks on many fronts in Europe it is of the utmost importance that we bend our efforts with renewed energy for the maintenance of what peace there is on earth. With a long and heroic background of labor for international ideals and world friendship, we Christians are discouraged that nations will not settle their disputes through peaceful means. But this is no time for vain regrets. Increased action, achievements and sacrifices for peace are necessary. In the name of the Prince of Peace we must work doubly hard for his kingdom of love in which hate and prejudice have no part. Junior boys and girls are very much concerned with what is happening in Europe, with what is occurring in the United States. As leaders we need to think clearly, to have our emotions very much under control, to stand firmly in the steps of the Master as we teach boys and girls.

These programs are designed to further our neutral, peace-desiring position. For teachers who wish further material the following books are recommended:

Broken Guns, by Eleanor Holston Brainard. Friendship Press, 150-5th Ave., New York City. A penetrating, well-rounded study of the prob-

lems of peace and war, given in story form for juniors.

Neighbors at Peace, by Florence M. Taylor. Abingdon Press. Programs, discussions, stories, poems, songs.

We All Need Each Other, by Mary Jenness. Methodist Book Concern. Programs designed for intermediates, but much that could be adapted for juniors.

The following two are invaluable source books of materials:

Through the Gateway, by Florence Brewer Boeckel, National Council for Prevention of War, 532 17th St., N.W., Washington, D.C.

A World of Friendly Children, Committee on World Friendship Among Children, 287 Fourth Avenue, N.Y.

December 3

THEME: *Our Country Working for Peace*

CENTER OF WORSHIP: Large copy of "America First." (This may be secured from the National Council for Prevention of War, 532 17th St., N.W., Washington, D.C.)

CALL TO WORSHIP: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

HYMN: "These Things Shall Be."

OFFERING SERVING: (to be used throughout the month except for December 24.)

Leader: That all may share thy goodness, Lord,
We bring our gifts to thee;
With them accept our lives, O God,
In work to keep men free.

Quiet Music
Response: "We Give Thee But Thine Own"

SCRIPTURE READING: Following are the

readings for the month. These will be more effective if they are printed on posters, and read in unison.

"Blessed are the peacemakers; for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." (Matt. 5:9-11)

"But I say unto you, that ye resist not evil." (Matt. 5:39b)

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matt. 5:44)

"All things whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12a)

"Thou shalt love thy neighbor as thyself." (Matt. 22:39)

"Recompense to no man evil for evil." (Romans 12:17a)

"If thine enemy hunger, feed him; if he thirst, give him drink." (Romans 12:20a)

"Be not overcome of evil, but overcome evil with good." (Romans 12:21)

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another." (Romans 14:19)

PRAYER:

O God Father of all the people on the earth, we pray for thy children in all lands;
For those who are greedy and hurt others; for those who make war on their neighbors;
For others who look up at the blue sky in fear lest an airplane dropping death darken the sun;
For those who hear the roar of guns; for those who see their homes fall in ruins;

* Teacher, Hartford, Connecticut.

We pray for all children whose fathers are soldiers and whose mothers weep at home.
We pray for all men and women and boys and girls who are hungry and cold because war has robbed them of the warm comfort and security of home.
Teach us, O God, to be deeply thankful for the peace and freedom of this country of ours, And to wish above all things that this land may hold up a torch of good will to all.
May we honor the refugees who come from war-torn countries to our shores.
Help us to show them that we welcome them and want them to share the work and the blessings our country can offer.

TALK:

Americans are a peace-loving people. We share this feeling with great numbers of people in every country. Few men have any love for fighting, but many are forced into wars because of their governments. We know what war is from the last one and we know how we were plunged into it,—not only by idealism to make the world safe, but also, it is claimed, by merchants and manufacturers of death who were making huge profits and who were afraid they would lose them if the United States did not enter the war.

As another war is under way, we desire to remain neutral, to enforce our neutrality rather than become involved in the European fighting through war trade. We do not want to have a war boom, to have our manufacturers, merchants and bankers again gambling on war to become immensely wealthy. The United States does not want to get into the business of merchants of death—selling guns, bombing planes and shells to destroy the people of Europe. We must remain strictly neutral.

READING: "America First" (See page 19)

HYMN: "America the Beautiful"

December 10

THEME: *Returning Good for Evil*

CALL TO WORSHIP

HYMN: "The Son of God Goes Forth for Peace"¹ (Tune—"The Son of God Goes Forth to War")

The Son of God goes forth for peace
Our Father's love to show;
From war and woe he brings release,
Oh, who with him will go?
He strikes the fetters from the slave,
Man's mind and heart makes free;
And sends his messengers to save
O'er every land and sea.

Now let the world to peace be won,
And every hatred slain;
Let force and greed be overcome,
And love supreme remain!
Let justice rule in all the earth,
And mercy while we live,
Lest we—forgiven much—forget
Our brother to forgive!

We send our love to every land—
True neighbors would we be!
And pray God's peace to reign in them

¹ Mimeograph copy from National Council for Prevention of War, 532 17th St. N.W., Washington, D.C. Permission granted for use.

Where'er their homeland be!
O God, to us may grace be given
Who bear the dear Christ's name,
To live at peace with every man
And thus our Christ acclaim!

OFFERING SERVICE

SCRIPTURE: Matt 5:39b, 5:44, 7:12a, Romans 12:20, 21.

RESPONSIVE READING:²

Our Father, we are young, what can we do to bring peace on earth?

WE CAN BE FRIENDLY WITH THOSE WE MEET IN SCHOOL, AT PLAY OR AT WORK.

How can we prevent hatred among nations?
WE CAN LEARN TO FORGIVE, AND STRIVE TO BE GOOD NEIGHBORS TO THOSE AROUND US SO THAT GOOD WILL MAY SPREAD.

How can we help our nation, the president and other officers to act with wisdom for peace?
WE CAN LEARN MORE ABOUT THE REAL CAUSES OF CONFLICT, AND BE PREPARED TO WORK AND SACRIFICE IF NECESSARY, IN THE INTERESTS OF PEACE.

How may we receive the power and wisdom to do these things?
WE CAN FOLLOW THE EXAMPLE OF OUR LORD JESUS WHO SAID: "ALL THINGS WHATSOEVER YE PRAY AND ASK FOR BELIEVE THAT YE SHALL HAVE THEM."

STORY: "Mei Ling" (See page 19)
HYMN: "Rise up, O Men of God"

December 17

THEME: *Resisting War*

CALL TO WORSHIP

HYMN: "The Son of God Goes Forth for Peace" (See program for December 10)

OFFERING SERVICE

SCRIPTURE READING: Same as for December 10.

PRAYER: For racial reconciliation

STORY:

FIGHTING PACIFISTS³

No one in all the world resists fighting so completely and effectively as Gandhi. This strange little leader of the people of India has taught them not to meet violence with violence. The English, who rule the country, ordered that the Indians were to hold no national meetings, no parades. Because the people of India are working for their freedom, they protested, but not with guns. On June 21, 1930, thousands of them met on the main avenue of Bombay. The police threatened them with machine guns. It was then that they began the march.

"If you come as far as the corner, we will fire to kill." The message came to the leader. "Very well, fire," he replied calmly.

Patiently and triumphantly the crowd surged forward into the face of the machine guns. As the front line fell others moved up to take their

² The Hymnal for Boys and Girls, Edited by Caroline Bird Parker and G. Darlington Richards, D. Appleton-Century Co. Permission granted for use.

³ Negley Farson, *Chicago Daily News*, July 2, 1930.

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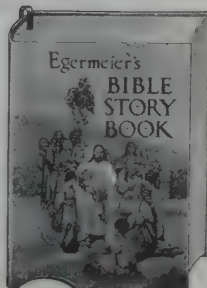
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places, and were in turn shot down. But still they came, slowly, silently, stepping over their dead. More and more men and women came, ready to die.

"I say, this is terrible. We can't do this, Captain!" a young English lieutenant was speaking. "Can't we move the guns up to the next corner?"

"Yes. Move them up. And warn the Indians that if they stop now we will not shoot. But they must not come to the next corner."

The crowd was told . . . but it still marched on. What was to be done? "What can we do to get you to stop?" the English officer called.

With a quiet voice the Indian leader replied, "So long as you point your guns at us, we will march. Rescind your order against our meeting, take away your guns and we will disperse."

"But that would be surrender!"

"Very well then. We will march till every one of these thousands is dead."

The quiet voice of India was heard.

HYMN: "Dear Lord and Father of Man-kind"

December 24

THEME: Christmas Around the World
CALL TO WORSHIP

HYMN: "Joy to the World"
PRAYER:

THE WHOLE WORLD'S CHRISTMAS TREE⁴

Characters: 20 to 100 children dressed in costumes of different lands. Principal character a boy or girl of ten, Santa Claus.

Setting: Christmas tree at one end of room ready to light. Across stage in large gold letters are words, "Suffer Little Children to Come unto Me." Under tree are globe, baseball and bat, skates, kite, top, sled, doll, music box, marbles, wooden animals, clock.

(Curtain opens. Child enters. Turns on tree lights. Touches tree here and there.)

AMERICAN CHILD: I knew they'd finish my tree before they went off to the city's tree downtown. I have lots of time. They won't be back till after midnight. (Sees globe and runs to it and whirls it around.) This is what I said I wanted! (Puts arms around it.) When I grow up I'm

going clear around it, and know everybody everywhere. (Sits on floor, with globe standing between knees, and turns it about.) But I don't know how I'll talk to people. I wonder what they are doing now and if it's Christmas Eve here—and here—and here. (Points to different countries.) If I could fly around tonight right quickly, maybe I could talk to everybody, for all the stories say that animals can talk at twelve o'clock on Christmas Eve, so why can't children too? (He jumps up in his excitement.) I'd bring them all back here and make my Christmas tree the whole world's tree.

(He runs back to his globe, sits beside it again, and whirls it rapidly around and around, while the clock strikes twelve. Through as many entrances as possible, children in costumes of other countries come running in. They stand for a few seconds; the Child looks up from his globe in astonishment, looks from one group to another, finally calls, "Merry Christmas!" To the astonishment of all, children call, "Merry Christmas!" Child jumps up and runs among the others.)

AMERICAN CHILD: Where did you come from—and you—and you? Did you come to my Christmas tree? Now it is the whole world's Christmas tree.

ANY CHILD: We saw your tree shining far away. You wished us here!

(As children see the toys under the tree, they talk about them, handle them. Eskimo—sled, ball; African—ball; all girls—dolls; Japanese—kites, dolls; Swiss—music box; Turkish and Chinese—marbles.)

(Children discuss Christmas customs.⁵ A discussion of games follows. All children play "Hide-and-Seek," "Blind Man's Bluff," "London Bridge." They are playing the latter as SANTA CLAUS, pack and all, slips in and joins the end of the line. When he goes under the arch the children catch him with exclamations of surprise.)

SANTA CLAUS: Merry Christmas, clear around the world! (The children run around him.) I shan't have to travel over land and sea this Christmas Eve for here you all are gathered round a single tree that stretches its branches out across the world. (Children are dancing around his pack trying to undo it. He smiles.) My pack has things in it for all around the world. If you all pull altogether, you'll get it open and find the treasures in it. (Children pull together. Pack comes open and Santa Claus begins to hand around the gifts.)

AMERICAN CHILD: Santa Claus, have you got toys that all of us will like?

SANTA CLAUS: Is there a little boy or girl from anywhere who doesn't like a ball or top or doll? Or how about a bag of candy? (The children run about excitedly. During his speech he distributes gifts, winds tops, and moves about among the children and some of the children play quietly with their toys.) I ought to know if any one knows, and I tell you children are alike, the whole world over. They learn different languages and live in different kinds of houses, and some of their mothers and fathers have been civilized, as people call it, for a long time and some haven't; but the children, if you mixed them up and scat-

tered them around, would all change places easily as anything. Why, doesn't every kind of a child turn into an American child without any trouble at all? The trouble is, children don't get around to see the world for themselves. They read about it in books and a lot of things in books are away out-of-date. Things are happening fast in these days. For one thing, the world is getting smaller right before your eyes. A hundred years ago the world was a year around and now it isn't much more than a month.

AMERICAN CHILD: Men in my country have helped bring the world closer together by inventing ways to travel fast and send messages and by working hard to get money to build new things.

SANTA CLAUS: Not only in your country, but in England and France and Italy and Germany men have helped. Today airplanes fly all around—come clear up where I live—and the people on one side of the world can say "Merry Christmas" to the people on the other side before I can say "On! Comet and Cupid! On! Donner and Blitzen!" Come on, you children from all over the world, let's try it. Run out there all together! Jump in my sleigh and tell those big reindeer to take you safely home in a hurry, and from over here we'll start a Christmas message to your side of the world, and see which gets there first!

(The children start to run off, bouncing their balls and talking and laughing, but SANTA CLAUS stops them.)

SANTA CLAUS: Wait a minute, wait a minute! It's only once a year I get a chance to say a word (some of the children crowd around him) so don't you forget what I am telling you. I bring my pack around one day a year for you to get good things out of it, but all the time you've got the whole round earth for a Christmas pack, and all you have to do is to get all the good things out of it. Now all you need is an all-year-round Santa to keep you giving things back and forth to one another. There's just one thing to do about it that I can see—play Santa Claus all the year round to each other. Then you will always be able to understand what the other fellow is saying! Now run, run, run! I hear Donner and Blitzen stamping. (He hustles the children out laughing. They turn in the door to wave and shout, "Merry Christmas.")

AMERICAN CHILD: (Hurrying to Santa Claus) May I go, too?

SANTA CLAUS: Next year. Now we'll send that Christmas message around the world. What shall we say?

AMERICAN CHILD: You write it down. (Finds paper and pencil.) Say "Merry Christmas to all the children in the world!"

SANTA CLAUS: (Turning to audience) Do you all want to send that message? If you do, hold up your hands. (Turns and gives message to Child.) Here it is. Quick, telephone it to the telegraph man! It will go by radio, and soon the air all the way around the world will be full of children's Merry Christmases!

CHILD: Who's going to pay for the message, Santa Claus?

SANTA CLAUS: (To audience.) Who is? Will you—and you? We will take it out of the good will offering. Here (to child), take my hat and give everybody a chance. I'll help, too. (Both go among audience, receiving offering. Child runs off with message.)

(Everyone joins in singing either a Christmas carol or "The World, Dear Lord, Is Very Large.")

December 31

THEME: Peace in Poetry and Song

CALL TO WORSHIP

HYMN: "In Christ There Is No East or West"

OFFERING SERVICE

SCRIPTURE READING: Matt. 5:9-11

RESPONSIVE SERVICE (See program for December 10)

POEM: "The Son of God Goes Forth for Peace"

HYMN: "The World, Dear Lord, Is Very Large"

PRAYER: Use prayer in program for December 3

HYMN: "These Things Shall Be"

SENTENCE PRAYERS: Written and offered by the children.



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INTERMEDIATE DEPARTMENT

By Geraldine Gregg*

THEME FOR DECEMBER: *Pages from the Book of Books*

For the Leader

Do your intermediate boys and girls know that the Bible is still the "world's best seller"? Has this library of sixty-six books become for them one of the "musts" of Sunday, or have its pages been opened to them by leaders who could make its portraits and its stories come to life, and its message significant in today's world—for intermediates?

Church school teachers and leaders, limited by time and by unfortunate teaching environment, have recognized the inadequacy of their pupils' understanding and appreciation of the Bible as an invaluable religious heritage and a source of power for daily life. Stories isolated from their historical setting, verses memorized but not interpreted, form a sorry part of the picture. Many boys and girls, even those who have been regular attendants upon the church school and young people's organizations, have never achieved any sense of the chronological sweep of the Bible, the towering grandeur of its heroes, the literary supremacy and spiritual purpose of either the Old or the New Testament.

This cannot be done in the span of five sessions. Our only hope is that the month of December will bring to some intermediate boys and girls a newly awakened interest in the Book of Books, and that many of their leaders will seek far beyond these pages for ways in which to make the Bible live for intermediates. Creative drama, stories retold by boys and girls, the interpretation of hymns and pictures, dioramas made for the family Christmas observance or as gifts to hospitals or shut-in friends—these and other techniques may be used. Not thoughtless of the fact that this is the month when Christmas carols, stories and drama reign supreme, but knowing how prolific is the available resource material of that character, the emphasis of these services is placed instead on biblical appreciation.

December 3

THEME: *Stories of Beginnings*

PRELUDE: Hymn tune *Creation*, by Haydn.

SUGGESTED HYMNS: "Book of Books, Our People's Strength," "Thy Word Is Like a Garden, Lord," "Break Thou the Bread of Life."

CALL TO WORSHIP:

Leader: Blessed art thou, O Lord: teach me thy statutes.

Group: I will praise thee with uprightness of heart when I shall have learned thy righteous judgments.

All: Teach me, O Lord, the way of thy statutes; give me understanding, and I shall keep thy law. (From Psalm 119)

LEADER:

Many truly great men and women have written that the greatest influence for good in their lives has been the Bible. Presidents of the United States have often paid tribute to its value. John Quincy Adams said, "The first and almost the only book deserving universal attention is the Bible. I say unto you, 'Search the Scriptures.'" That is just what we plan to do in our meetings this month. As we turn but a few of the pages of the Book of Books (and there are sixty-six books in the Bible, and 1,189 chapters), perhaps we will discover some reasons why it is still today the "world's best seller."

BOY:

The Bible was in the making over 1000 years, and some of it was told and retold for generations even before it was written down at all. Many, many different people helped to write it, and many more have worked to translate it, and to print and distribute the Bible. It has only been about

four hundred years since the entire Bible was first printed, in 1535, and the "King James Version" which most of us know best was published in 1611.

GIRL:

But now, according to the American Bible Society which helps distribute the Bible all over the world, parts of it have been translated in more than 1000 languages, including Braille for the use of the blind.

(NOTE: The American Bible Society will send, upon request, sample copies in different languages, and other materials which will prove of interest during this study. Address, 35 E. Wacker Drive, Chicago or Bible House, Park Avenue and 57th Street, New York City.)

BOY:

It is surprising to discover in how many ways the Bible has affected life. Phrases we use in everyday speech are often direct quotations from the Bible. We find them, too, in poetry, prose and music. Much of the best art and architecture, sculpture, and literature takes its theme from the Book of Books. I think it is fun to trace some of our laws back to the Old Testament, and I like to read about the men and women whose stories are found in the Bible.

GIRL:

There is a great variety in style of writing, too. There are history, poetry, essays, proverbs, sermons, prayers, and short stories, and, of course, the world's greatest biography is in the New Testament, the story of Jesus.

LEADER:

Why not start at the beginning of the Bible as we know it, and review some of its high spots? We now know the books of this library were not written in the order in which they were finally put together. Some scholars think that Amos was really the first book written, about 750 B.C., but Genesis is known sometimes as "the story of beginnings," so let's start there.

(NOTE: When referring to the creation story, it may be desirable to recall the worship outline for October 1, "In the Beginning—God," and to use again as a Scripture reading, individual or choric, Genesis 1 through 2:3.)

READER:

The book of Genesis tells of other beginnings: of Adam and Eve, thought by the ancient Hebrews to be the first people on earth, of a great flood and the first rainbow. It contains a story of how differences in language first occurred, and stories of early heroes of the Hebrew people. The eleventh chapter of Hebrews, written during the first century after Jesus, has been called the "Westminster Abbey of the Bible," because it lists so many of the characters of these first books: Abraham is named there as an early pioneer later to be known as father of his people, the Hebrews. Abraham went out seeking "a city which hath foundations, whose maker and builder is God." The stories of Isaac, Jacob, Joseph and others are told in Genesis.

In Exodus, comes the story of Moses, and the journey of the people of Israel through the wilderness to a new land, where they set up a kingdom of their own. We cannot take time now to recall the adventures of these early Hebrews, or the troubles they had when they met people who followed other gods, some of whom eventually conquered the Israelites, divided their kingdom, and carried them off into captivity.

You may find time during the week to read again some of these stirring stories, and to see how the ideas about God changed as people had experiences which showed them more of what he must be like. Next week we will think about some of the great friendships of the Bible and how certain of the Hebrews proved their loyalty to each other and to God.

HYMN: "Book of Books, Our People's Strength"

PRAYER: O God, for the Bible, Book of Books, we thank thee. For men and women who lived long ago, but who sought ever for the truth and for thee,

we thank thee. For early story-tellers who sat about their campfires under starlit skies and thought and talked about God, we are grateful. For those who lived heroically and for those who wrote that others, too, might learn of thee, we thank thee. Help us to become seekers after truth. May we ever love and serve thee. Amen.

December 10

THEME: *Great Loyalties*

PRELUDE: "Confidence," by Mendelssohn, (Op. 19, No. 4)

SUGGESTED HYMNS: "Forward Through the Ages," "I Would Be True," "Made of One Blood."

CALL TO WORSHIP:

Leader: Open thou mine eyes, that I may behold wondrous things out of thy law,

Group: Teach me thy way, O Lord. I will walk in thy truth. (Psalm 86:11a.)

MESSAGE FROM THE SCRIPTURE: Psalm 119: 33-36; 15, 16, 105.

OPERATORY

LEADER: Robert Millikan, an American who won the Nobel Prize for his scientific discoveries, held the Bible in high regard. He said: "I consider an intimate knowledge of the Bible an indispensable qualification of a well-educated man. Contact with the finest influences which have ever come into human life can be obtained only in this way." We find the Bible an inspiration in many ways. The Old Testament, for example, has many stories of truly great men and women, people who were true friends, who loved God and dared to remain loyal to him at whatever cost. Let us review a few of these stories:

(NOTE: Tableaux, "living pictures," of the characters and situations mentioned here would imprint more firmly their strength, beauty and significance. Boys and girls might write their own character sketches.)

BOY:

The story of Abraham and Lot tells of family loyalty. When there might have been danger of a quarrel over land and flocks, Abraham said: "Let there be no strife between me and thee, and between my herdmen and thy herdmen; for we be brethren." (Genesis 13:8.) They then made a fair division of all they possessed. Abraham gave Lot his choice of location, and when Lot selected the well-watered plain of Jordan to the east, Abraham chose another site.

GIRL:

The Book of Ruth is one of the most beautiful stories ever written about friendship between individuals, and between people of different countries. About four hundred years before Jesus was born many Jews thought marriages with other peoples harmful to their race, so they tried to get those who had married foreign wives to send them away and disown their children. Ruth was a young Moabite woman whose husband, a Jew, had come to Moab with his parents, Elimelech and Naomi, to avoid famine in Judah. When her husband and sons died, Naomi wanted to return to her native land, and Ruth, her daughter-in-law, left her own home and people to accompany her. The speech in which Ruth tells Naomi of this purpose is probably the most beautiful statement of friendship in any language. (Read Ruth 1: 16, 17.) This book is also a protest against race hatred, for Ruth later married a Jew named Boaz. The first chapter of Matthew records Ruth as the great-grandmother of David, and thus one of Jesus' ancestors.

* Director of Religious Education for Children and Youth, First Methodist Church, Evanston, Illinois.

Boy:

David, too, had a great friend. Doctor Bowie in his book *Great Men of the Bible*, calls Jonathan "the friend in the background," and states that perhaps Jonathan was an even finer man than David, and gives him much of the credit for David's success. Jonathan saved David's life at the risk of his own, and even though he knew David might become king when he, Jonathan, was the king's son, he remained true to his friend. Even today when two men are loyal comrades, they are spoken of as "David and Jonathan."

Girl:

The Book of Esther is the story of a beautiful Jewess who married Ahasuerus, (Xerxes), a king of Persia. Her husband did not know Esther was a Jew until Haman, the chief minister of the king, who had been scorned by her cousin, Mordecai, persuaded Ahasuerus to order the death of all Jews. Then Esther, risking the loss of the king's affection and perhaps her own life, revealed her race and pled for her people. Unfortunately, however, the story closes with the Jews' vengeful destruction of their enemies by the same cruel methods Haman had planned for them. The book, thus, does not rank as high religiously as others in the Bible.

Boy:

Some people think the next book in the Bible, Job, is the greatest in the Old Testament. It deals with the question of human suffering, and while it does not answer the question of why good men suffer, it points out that suffering is not always

punishment for wrong-doing as the Jews then believed. The story is too long to tell here, but it is about a good man, Job, who went through all kinds of hardships, loss of wealth, friends, family, and health, but who still trusted in God. He told his friends, when they questioned him and tried to turn him against God, "Though he slay me, yet shall I trust in him." (Job 13:15a)

(NOTE: The leader may wish to read some of the more notable passages of this book.)

Leader:

The Book of Daniel tells of several men who proved their courage. Daniel and his three friends, Shadrach, Meshach, and Abednego remained true to their God and their convictions in most daring fashion! You may wish to reread some of these stories this week.

Responsive Prayer:

Leader: For the Bible which records heroic deeds of men who sought to know and serve thee, O God,

Group: We are truly thankful.

Leader: For the many men who, in long centuries before the birth of Jesus, searched so loyally for the will of God that they were enabled to write the scriptures Jesus knew and used;

Group: We thank thee, God.

All: For all searchers after truth who have tried to live as unto thee, we are truly grateful.

Hymn: "I Would Be True"

Benediction.

December 17

THEME: "Righteousness exalteth a nation, but sin is a reproach to any people." (Proverbs 14:34)

PRELUDE: Hymn tune, "We've a story to tell to the nations," by Sterne.

SUGGESTED HYMNS: "God Send Us Men," "God, the Omnipotent," "Lift up Our Hearts, O King of Kings."

Call to Worship:

Leader: I was glad when they said unto me, Let us go into the house of the Lord. (Psalm 122:1)

Group: Show us thy way, O Lord; guide us in thy truth and teach us; for thou art our God. (Adapted from Psalm 25:4, 5)

Message from the Scripture:

Leader: Blessed are they that keep justice, and he that doeth right righteousness at all times. (Psalm 106:3)

Group: Where there is no vision, the people perish: but he that keepeth the law, happy is he. (Proverbs 29:18)

Leader: Righteousness exalteth a nation, but sin is a reproach to any people. (Proverbs 14:34)

Group: And it shall come to pass that the Lord's house shall be established . . . and all nations shall flow unto it.

Leader: And many people shall go and say, Come ye, let us go up to the mountain of the Lord, and he will teach us his ways, and we will walk in his paths.

All: And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. (From Isaiah 2:2-4)

Hymn: "God Send Us Men"

(NOTE: If possible, secure Sargent's frieze or other pictures of the prophets. This service based on the prophets will mean much more to the boys and girls if, instead of following this printed outline, they will work out their own stories or dramatizations. We recommend as resource material *Stories of the Prophets as Told*

to Their Friends, by R. Barclay Moon, Cokesbury Press, and *The Prophets Tell Their Own Story*, by Elmer A. Leslie, Abingdon Press.)

LEADER: Francis Bacon wrote: "There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible." A study of the prophets (and that word means "spokesmen for God"), could be recommended to any man or woman planning to become a leader in public life. Shall we take an all too hurried glance at their teaching?

(NOTE: Here use the stories the intermediates on the worship committee have prepared, or short dramatizations based on the lives of some of the prophets. Some of the best passages to be quoted are: Isaiah 5:20-24; 9:6, 7; Jeremiah 18:1-10; Hosea 12:6; 14:1-9; Amos 7:14-16; 5:11-15a, 21-24; 8:4-8a; Micah 4:1-5; 6:6-8.

HYMN: "Lift up Our Hearts, O King of Kings" (Masterman).

Prayer: By leader

Response: Hear us, O Father, and give us strength

To live more nearly as we pray. Amen.

December 24

THEME: "The World's Greatest Hero"

(NOTE: A simple, but effective setting for this service can be secured by the use of evergreen, a simple altar, candlelight, and one of the great art masterpieces. A picture illustrating Jesus' ministry will be just as appropriate as one portraying the nativity story, for the question asked in this service is, "Why celebrate Jesus' birthday?" Again, tableaux may be used, or better still beautiful slides may be secured through your denominational headquarters at small cost.)

Prelude: Medley of carols

PROCESSIONAL HYMN: O Come, All Ye Faithful.

Call to Worship:

Leader: Today in many lands, in diverse tongues the peoples of the earth rejoice! Let us join with the Christians the world around in worship and praise.

Group: Reads Isaiah 9:6.

Hymn: "Joy to the World"

LEADER: Wherever Christian people are together today, and public gathering is possible, they are singing praises to God, for it is Christmas! What is Christmas, and why do we celebrate it? The answer comes, "It is a celebration of Jesus' birth." But again, why? The world's greatest literature, music and art tell the story, not only of the birth of a child, but of a life so lived that almost 2000 years later, in a world torn with discord, sick at heart because men have not yet learned the ways of peace, multitudes revere his name and seek to follow his way of life. The carols and hymns we sing, and the artists who painted the pictures we shall see represent many generations and many countries.

Reading: Luke 2:1-20.

Slide: "The Arrival of the Shepherds," Lerolle
Played or sung softly: "Silent Night, Holy Night"

Slide: "The Hilltop at Nazareth," Wood.

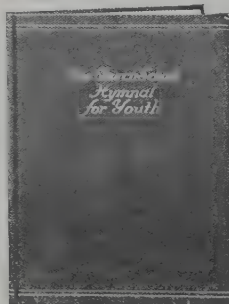
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READING: Luke 2:40-52.

Slide: "Christ and the Doctors," Hofmann; or
"The Boy Christ in the Temple," Clementz.

READING: "The Carpenter" by Phyllis Hartnoll

Slide: "Jesus in the Carpenter Shop," Wood;
or "The Son of a Carpenter," Lafon.

Hymn: "O Master Workman of the Race,"
Verses 1 and 2; or "We would see Jesus,"
Verse 2.

LEADER: Jesus, as a man, remembered well the experiences of his own youth. He loved little children and said to his disciples, "Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of God."

(Luke 18:16)

Slide: "Jesus with the Children," Tom Curr; or
picture by Plockhurst or Copping.

LEADER: Read Matthew 4:18-23.

Slides: "Jesus and the Fishermen," Zimmermann; "Christ Teaching from a Boat," Hofmann; "Healing the Sick Child," Max.

LEADER: Jesus was a man of prayer. Often he left his disciples after a busy day and went apart to pray. He taught his followers the prayer known best by Christians today.

All: The Lord's Prayer.

LEADER: A friend of little children, interested in all men and women, ready ever to help, teaching and preaching that God is love—such was Jesus. He lived a comparatively short life, but one which was as nearly perfect as any known to men. His central teaching may be summed up in these words (Matthew 22:37-39). Jesus lived always close to God and to man. Knowing that his death was near, he prayed "Not my will, but thine be done" and asked God's blessing on his disciples and friends, and forgiveness for those who crucified him.

Slide: "Christ in Gethsemane," Hofmann.

LEADER: Jesus, the world's supreme personality, is recognized as the one man who most powerfully influenced the history of the world.

PRAYER

PRAYER HYMN: "Take us on the Quest of Beauty," by Stock.

BENEDICTION.

December 31

THEME: *Facing Together Our Task*

PRELUDE: Hymn tune *Finlandia*

CALL TO WORSHIP:

"Sanctus"

Leader: O worship the Lord in the beauty of holiness. (Psalm 96:9a)

Group: Psalm 100:4, 5.

SCRIPTURE READING: Psalm 119:15, 33, 34.

HYMN: "All Beautiful the March of Days."

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HARVEST DAYS

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LEADER: Midnight tonight closes a year, 1939. Soon a new year will be ours, with no mistakes to mar its pages, no achievements yet won. What good has 1939 brought to us? Which of its problems remain unsolved?

Boy: Talk on achievements of the past year, in individual life, in the local church group, in the world of science and religion.

GIRL: Talk on needs yet to be met in these same areas.

(NOTE: May we suggest that the leader plan carefully with the speakers well in advance of the meeting, and that in the first talk some recognition be given to the Madras and Amsterdam conferences and to the steps toward unity achieved in interdenominational cooperation?)

HYMN: "Ring Out, Wild Bells," by Tennyson.

LEADER:

The liberty bell is one of the choice relics in American life. Inscribed on it are these words from the Bible, Leviticus 25:10, "Proclaim liberty throughout all the land unto all the inhabitants thereof." Other passages from the Book of Books which we have thought about this month are concerned with justice, liberty, brotherliness and peace. What are they?

(NOTE: Take time to list and discuss briefly.) Many other Bible stories and verses would be helpful to any person who tried to live as Micah stated: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God?" (Micah 6:8). Let us list some of these references. (Do so.)

DISCUSSION: Ways in which intermediates can grow religiously, and help to make their own immediate world more

Christlike.

(NOTE: A candlelight service, in which each boy or girl lights his candle from a tall taper on the altar, would be an effective closing. The words to be used in this part of the service will be more significant if planned by the leader, in order that they may refer directly to group experience, and the ideas and ideals achieved in the discussion.)

HYMN: "Father in Heaven, Who Lovest All," Kipling.

PRAYER OF CONCENTRATION

Response: Hear us, O Father, and give us strength
To live more nearly as we pray. Amen.

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SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Dulcina Brown*

THE THEME FOR THE MONTH is taken from the original message of Christmas, "Peace on Earth, Goodwill Toward Men." Customs of several lands have been used as source material in the following outlines, since it is with the people who keep these customs that we need to practice peace today. It is hoped that as we worship in our own groups this Christmastide, we still may feel ourselves a part of the larger world to which youth of other lands belong.

The beauty of a worship service at the Christmas season can be greatly increased by the use of soft lighting effects, by decorations in keeping with the theme of the day and by the use of costumes for speakers representing special countries.

December 3, 1939

THEME: *The Message of the Christmas Songs*

MUSICAL PRELUDE: "Trinity Chimes" by Decker

CALL TO WORSHIP:

Girl: Luke 1:46 and 47; 49 and 50;
Luke 2:7

Boy: Luke 2:8-14

HYMN: "Lord Jesus, Son of Mary"

LEADER'S TALK:

Forty years after Jacob A. Riis had left his native home in Denmark, he wrote his memories of Christmas there. The business and trades people of the village made up a Christmas band which arose at dawn of Christmas day and climbed the high tower of the town that had stood through many long centuries. While the villagers were still at breakfast, the band called them from material to spiritual things by playing hymns toward the North, toward the South, toward the East and toward the West. Then the big bells of the town pealed forth the message of Christmas to all within a radius of many miles.

TRUMPETER plays one stanza each of four hymns:

Toward the North: "A Mighty Fortress is Our God"

Toward the South: "O Come, All Ye Faithful"

Toward the East: "In Christ There is No East or West"

Toward the West: "All Hail the Power of Jesus' Name"

BELLS echo last song.

POEM:

I HEARD THE BELLS ON CHRISTMAS DAY¹

I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat

Group: Of peace on earth, good will to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song

Group: Of peace on earth, good will to men!

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime,

Group: Of peace on earth, good will to men!

Then from each black, accursed mouth
The cannon thundered in the South,

And with the sound
The carols drowned
Group: Of peace on earth, good will to men!

It was as if an earthquake rent
The hearthstones of a continent,
And made forlorn
The households born
Group: Of peace on earth, good will to men!

And in despair I bowed my head:
"There is no peace on earth," I said,
"For hate is strong,
And mocks the song
Group: Of peace on earth, good will to men!"

Then pealed the bells more loud and deep:
"Good is not dead; nor doth he sleep!
The wrong shall fail,
The right prevail,
Group: With peace on earth, good will to men."

PRAYER-MEDITATION (See page 19)

SOLO: "Angel of Peace, Thou Hast Wandered Too Long"

POEM: "There Shall Be Peace" (See page 19)

HYMN: "We've a Story to Tell to the Nations"

CLOSING CHALLENGE:

1914—AND AFTER²

Would you end war?
Create great peace. . . .
The Peace that demands all of a man,
His love, his life, his very self;
Plunge him into the smelting fires of a work that becomes his child.
Give him a hard Peace; a Peace of discipline and justice. . . .
Kindle him with vision, invite him to joy and adventure:
Set him to work, not to create things
But to create man:
Yea, himself.
Go search your heart, America. . . .
Turn from the machine to man,
Build, while there is yet time, a creative Peace. . . .
—JAMES OPPENHEIM

December 10

THEME: *The Message of the Old Christmas Customs* (Where possible, have the speakers dressed in the native peasant costumes of the country being represented.)

CALL TO WORSHIP: Solo "Noel Immanuel" (May be found in *World Famous Christmas Songs* by Robbins Music Corporation.)

HYMN: "Joy to the World"

FIRST SPEAKER:

In France the whole month of December is a time of song. "From the first to the last, everyone who can utter a sound is singing, singing, singing. Strolling musicians go from house to house playing and singing Noels, and old and young of all classes in society, at home and abroad, on their way to church or to market, at work or at play, may be heard singing these fascinating carols. Noel signifies 'good news,' and it has been the greeting of the season since the earliest observance of Christmas."³

QUARTET: "The First Noel"

SCRIPTURE: Isaiah 9:6, 7

QUARTET: "In Excelsis Gloria" (group may sing this closing refrain after the singing of each stanza by the quartet.)

SECOND SPEAKER:

At Christmastime in many villages of Holland a star, typical of the Star of Bethlehem, is

carried through the dark, silent streets, while offerings for the poor are gathered from the on-lookers.

QUARTET: Chorus of "We Three Kings of Orient Are"

SCRIPTURE: Matthew 2:9, 10

THIRD SPEAKER:

In Russia and in Poland "everyone waits for the shining of the Christmas star. Near it is placed a table which is covered with straw as a reminder that Christ was laid in a manger. . . . Close around the window the children gather watching for the first bright star and as soon as they see it they call loudly, 'The Christmas Star Shines!' Then the tree is lighted and all the people of the house come to Christmas supper . . . and make merry all the night."⁴

QUARTET: "There's a Song in the Air" (stanzas 1 and 3)

SCRIPTURE: Isaiah 60:1-3

FOURTH SPEAKER:

It was not many Christmases ago that all trolley-car tickets and transfers in Tokyo, Japan, were bearing the words:

Glory to God in the highest,
Peace on earth,
Good will to men.

QUARTET: "O God of Love, O King of Peace," stanzas 1, 3, 4

SCRIPTURE: Isaiah 61:1-4

FIFTH SPEAKER:

"The countries of South America have many special ways of celebrating Christmas. In some of them Christmas comes in the warmest weather of the year, and having no snow or holly or lighted evergreen trees, they put brightness and color into the day by setting off fire works. But, everywhere, in the churches and in the homes of the people, little models of Bethlehem and the stable where Christ was born are made, some of them indeed quite large and many very elaborate, showing the Christ child lying in the manger, with the Virgin Mary and Joseph near, and the Wise Men bringing their gifts, and all the animals about; on the hills beyond, the shepherds can be seen with their flocks, while above them are angels with bright wings. These little models become a kind of Christmas shrine, prayers are offered by them and the children stand before them and sing their songs. Little scenes like this are also set up in Spain, and in France and in Italy, and often the children help in making them."⁴ But for a day such as this Christian youth must content itself not with a miniature replica of the manger scene, but must in reality bring its gifts to a Christ new-born in our hearts and in our purposes.

QUARTET: "O Little Town of Bethlehem" (last stanza only)

SILENT MEDITATION

SIXTH SPEAKER:

Perhaps the most significant Christmas custom of all is one that is observed in Poland and Lithuania. It is the breaking and eating of the Peace Wafer. The village priest supplies each member of the family and each guest in the house with the wafers, which are symbolic of "peace on earth." The partakers break and eat the Peace Wafers as good Christmas wishes are exchanged. How will this bit of ceremony be observed this year, is a thought that comes to all of us.

PRAYER for a real experience of Christmas in the lands that gave to us so many of our Christmas customs; for a bond of understanding to unite the common heart of mankind as we worship at the manger of the Christ Child.

QUARTET RESPONSE: Last stanza "It Came Upon the Midnight Clear"

BENEDICTION:

Peace I leave with you, my peace I give

⁴ Author unknown.

* Director of Religious Education, Portland Council of Churches, Portland, Oregon.

¹ By Henry Wadsworth Longfellow. Used by permission of and special arrangement with the Houghton Mifflin Company, New York.

² From *War and Laughter* by James Oppenheim, D. Appleton-Century Co. Used by permission.

³ Mary P. Pringle and Clara A. Urann in *Yule-Tide In Many Lands*, Lothrop, Lee & Shepard Co. Used by permission.

unto you: not as the world giveth, give I unto you. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence—John 14: 27a and 31b

December 17

THEME: *The Message of the Christmas Tree* (Decorate room with trees)

CALL TO WORSHIP: Solo—"O Christmas Tree! Fair Christmas Tree!"¹⁵

LEADER: Back in the year 1871 an American girl studying music in Germany wrote from Berlin to her folks on Christmas day. In the early sentences of her letter are these words, "I think we often spend Christmas in a most shocking fashion in America, and I mean to revolutionize all that when I get back. So long a time in Germany has taught me better. Here it is a season of universal joy, and everybody enters into it."¹⁶ Now it is over half a century later, and we are again about to keep Christmas in America as in Germany. Not only has Amy Fay's message come to us from Germany, but many of the features of our Christmas celebration have also come from there.

HYMN: "Silent Night" (Let soloist sing one stanza in German; group sing it in English; soloist sing second stanza in German; group in English, and so on to end.)

SILENT MEDITATION as violin plays hymn through once very softly.

LEADER:

The world is one; we cannot live apart;
To earth's remotest races we are kin;
God made the generations of one blood;
Man's separation is a sign of sin.
What though we solve the secret of the stars,
Or from the vibrant ether pluck a song;
Can this for all man's tyranny atone
While Mercy weeps and waits and suffers long?

Put up the sword, its day of anguish past;
Disarm the forts, and then, the war-flags
furled,

Forever keep the air without frontiers,
The great, free, friendly highway of the world.
So that at last to rapture men may come,
And hear again the music of the spheres,
And stand erect, illumined, radiant, free,
The travail and the triumph of the years.

—HINTON WHITE¹⁷

HYMN: "It Came Upon the Midnight Clear" Be sure to include the stanza:

Yet with the woes of sin and strife
The world had suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love song which they bring;
O hush the noise, ye men of strife,
And hear the angels sing!

LEADER:

Many legends have come down to us regarding the origin of the use of the Christmas tree. "One

¹⁵ German Folk Song in *World Famous Christmas Songs*; Robbins Music Corporation.

¹⁶ From *Book of Christmas* by Mabie, The Macmillan Co., 1909. Used by permission. Taken from *Music Study in Germany* by Amy Fay.

¹⁷ In the *Boston Transcript*. Used by permission.

tale describes Martin Luther as attempting to explain to his wife and children the beauty of a snow-covered forest under the glittering star besprinkled sky. Suddenly an idea suggested itself. He went into the garden, cut off a little fir tree, dragged it into the nursery, put some candles on its branches and lighted them. As a regular institution, however, it can be traced back only to the sixteenth century. During the Middle Ages it suddenly appears in Strassburg; it maintained itself along the Rhine for two hundred years, when suddenly at the beginning of the nineteenth century the fashion spread all over Germany, and by fifty years later had conquered Christendom.¹⁸ Christmas lights in millions of trees around the world still shine forth even in these times.

CAROL: "There's a Wonderful Tree"

SCRIPTURE: Psalm 46

DEDICATION:

Leader—Because war brings misery, unhappiness, and chaos,

Group—We dedicate ourselves to peace.

Leader—Because human persons are more valuable than any of the material things over which men fight,

Group—We dedicate ourselves to peace.

Leader—Because war is caused by selfishness, greed, the desire for power, by misunderstanding, and ignorance,

Group—We dedicate ourselves to peace.

Leader—Because love is always stronger than hatred and strife,

Group—We dedicate ourselves to peace.

Leader—Because this is Christmas, and the first Christmas message was one of joy and peace,

Group—We dedicate ourselves to peace.

HYMN: (Sung softly) (Tune, *Ancient of Days*.)

"Peace, peace we sing, for men shall love each other,

Hosts shall go forth to bless and not destroy,
For men shall see in every man a brother,
And peace on earth fulfill the angels' joy."¹⁴

RESPONSE: "We are so young," (See page 19)

December 24

THEME: "The Message of the Holy Land" (Decorate with Christmas crèche and candles.)

CALL TO WORSHIP:

"Though Christ a thousand times in Bethlehem be born,

If He's not born in thee, thy soul is all forlorn,
God's Spirit falls on me, as dewdrops on a rose,
If I but, like a rose, my heart to Him disclose.
In all eternity no tone can be so sweet
As when man's heart with God's in unison doth beat.

What'er thou lovest, man, that, too, become thou must—

God, if thou lovest God; dust, if thou lovest dust."¹⁹

MUSIC: "O Holy Night" (*Cantique de Noël*)—Violin and Piano

POEM:

DECEMBER TWENTY-FOURTH¹⁰

"Tomorrow You are born again
Who died so many times.

¹⁰ From *Book of Christmas*. (See note 6.) Quoted from *Curiosities of Popular Customs*, by Walsh.

¹¹ National Sunday School Union, London, England.

¹² By Eleanor Slater, in *The Christian Century*. Used by permission.



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Do You like the candle-light,

Do You like the chimes?

Do You stop to wonder

Why men never see

How very closely Bethlehem

Approaches Calvary?"

HYMN: "In the Lonely Midnight"

LEADER:

For many years pilgrims from all over the earth have sought the little town of Bethlehem there to celebrate Christmas eve at the service in the Church of the Nativity. This church itself is controlled by five separate groups of Christians: Jacobite Syrian, Armenian, Greek Catholic, Roman Catholic and Coptic. The altar of the nativity is below ground, and beneath lovely oriental lamps is the silver star that supposedly marks the exact birthplace of the Child of Bethlehem. But during most of the year a soldier is on guard with his gun before the altar to keep the five groups of Christians from quarreling with one another over the sacred spot. Years ago it was taken away from the Christians and given to the Sultan of Turkey, a non-Christian. What a travesty on the worship of the Prince of Peace!

Today trouble bursts forth here and there throughout Palestine, until it is often unsafe for visitors to go there. There is misunderstanding and jealousy between the major groups of inhabitants of the land we are wont to call the Holy Land. But on Christmas Eve in the church at Bethlehem all kinds of people spend hours watching the processions, listening to the chanting, and singing the message of Christmas. The gorgeousness of the priestly robes, the fragrance of the incense, the glittering of the lamps, and the

Through the Looking Glass—

lies the way to personal improvement. An honest self-evaluation is the prelude to any consistent development, any worthwhile advance.

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And if your far-sighted analysis indicates that this year a really memorable and beautiful Easter experience should be shared in your society, the three units, "Making Easter Worth Remembering," "Observing Easter," and "Living in the Spirit of Easter" are vital to you.

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curiosity of the worshippers make most of it a far cry from the manger scene of 1900 years ago. Just at the stroke of midnight, there is a hush. A lullaby is played softly on the great organ, the curtain is drawn revealing figures of the nativity picture. Then the choir bursts joyously into the "Gloria in Excelsis," and a triumphant note peals forth out onto the hills themselves where the angels first sang to the humble shepherds, "Fear not. For behold I bring you good tidings of great joy which shall be to all people."

In the upper room of the Church of the Nativity is an ancient painting showing the coming of the first Wise Men with their gifts. Significant is the fact that one is represented as being black. All classes and races of mankind may bring their gifts to such a Child as Jesus who was born in Bethlehem of Judea so long ago, but must needs be re-born in the hearts of men everywhere this Christmas.

ANTIPHONAL SONG: "Watchman, Tell Us of the Night," by two men singers. One represents a Traveler who sees the first Christmas star; the other

singer represents a Watchman on the walls of the city. The Traveler sings his queries to the Watchman, and the Watchman sings the Christmas message to the Traveler. (Most effective if done from memory and in Bible land costumes.)

SCRIPTURE: Ezekiel 37:22-27

HYMN: "We Would See Jesus"

PRAYER-MEDITATION:

As our minds dwell today in Bethlehem, may we have ears to hear the angel's song and eyes to see the brightness of the light of the Christmas star shining out upon a dark and troubled world.

May we too come with haste to worship the Prince of Peace, not as passive observers of ritual and processions, but as active participants in making known abroad his message for all of life.

May we look not only toward Bethlehem, but across the seas to all the villages of the world which need to see a shining ray of hopefulness through the night that surrounds them.

May we discover our place in life, whether it be as Watchmen on the walls of our cities giving guidance to those who come our way, or as Travellers going forth to find the "signs of promise" for all pilgrims.

SOLO: "Father of Lights"

December 31

THEME: "Ring Out the Old, Ring in the New"

BELLS giving call to worship

MEDITATION: "A Prayer for the New Year"¹¹

O year that is going, take with you
Some evil that dwells in my heart;

¹¹ Laura F. Armitage in *Quotable Poems*, vol. 2, Willett Clark & Co. Used by permission.

The Songs of Christmas

(Continued from page 21)

SISTERS quietly turn and smile at each other. They watch GRUBER closely.)

FRANZ GRUBER: I have it! Listen, my friends! I have a tune for this Christmas poem from my dear friend.

(He sings the first verse of "Silent Night" and then smiles at the girls.)

FIRST MISS STRASSER: Oh, that is lovely!

SECOND MISS STRASSER: Yes. It sings itself, your song.

FRANZ GRUBER: Come, my friends. Sing the next verse with me. *(The two girls move to Gruber and stand, one at his right and the other at his left as they sing the second verse with him.)*

FIRST MISS STRASSER: Joseph has written a beautiful poem and you have given it the perfect melody.

FRANZ GRUBER (smiling): Will not our friend be surprised to know his Christmas gift has become a song, eh?

Carol No. 5: *The characters return to the first pose, holding the tableau as the choir sings the last verse of "Silent Night."*

GRACE (reading): "Thus it was that a personal gift to an intimate friend at Christmas time more than a century

Let selfishness, 'doubt,
With the old year go out—
With joy I would see them depart.

O year that is going, take with you
Impatience and wilfulness-pride;
The sharp word that slips
From those too hasty lips,
I would cast, with the old year aside.

O year that is coming, bring with you
Some virtue of which I have need;
More patience to bear
And more kindness to share,
And more love that is true love indeed.

HYMN: "From Glory Unto Glory"

BOY: One of the holiday customs in the Netherlands is symbolic for the beginning of a new year anywhere. When the Yule Log was brought in, it was to be lighted with a brand from last year's log. Music was played as the new log caught its fire from the log that had been kept burning for the past twelve months. Friendliness and hospitality filled every home at this season. But no one could light the new fire unless his hands were absolutely clean.

GIRL: Reads Psalm 24:1-3

GROUP: Reads Psalm 24:4-6

HYMN: "Ring Out, Wild Bells"

PRAYER PREPARATION:

SILENT PRAYER

LEADER: Jesus gave his friends some counsel on how to begin anew. As we start tonight our journey through the year 1940, let us carry his advice with us each day. (Reads Matthew 9: 16, 17.)

CLOSING HYMN: "I Would Be True"

time. When he was later called into the room for the presentation of the Christmas gifts, he carried a folded sheet of paper as his gift to his friend Franz. When Gruber opened it he read aloud the poem which has become one of the world's best loved and most widely used Christmas carols.

"Later on that same Christmas Eve when Mohr had retired to his own room he was surprised to hear his words being sung to a beautiful melody."

TABLEAU

"Silent Night"

(The two STRASSER SISTERS are seen trimming a small tree which stands on a table center back. FRANZ GRUBER stands at their left. He holds a piece of paper and seems to be studying it with great interest. The pose is held while instrumental music of "Silent Night" is played softly. Then GRUBER's fingers beat rhythmically against the paper and he begins to hum the melody. THE STRASSER

ago, in an obscure village, has resulted in a world chorus of praise at every Christmas season."

IRMA: I'm sure I'll like that carol better than ever, now—if that is possible.

GRACE (excited): Listen to this, please. *(Reading)* "O Little Town of Bethlehem" is a real American carol.

JANET: I didn't know there were any American carols.

GRACE: Yes, it was written by Phillips Brooks, a famous minister in Philadelphia and Boston. It says, Beside Trinity Church in Boston stands the famous St. Gauden's statue of Dr. Brooks, but this is no greater memorial than his beautiful Christmas poem, "O Little Town of Bethlehem" which has winged its message to all parts of the world.

Dr. Brooks made a visit to Palestine at the Christmas season. On Christmas Eve he and a group of friends traveled from Jerusalem to Bethlehem. On a range of hills overlooking Bethlehem he could see the little village where Jesus was born. Its streets were dark



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but the tropic stars blazed overhead. On the foothills he could see the fields where the shepherds lay and heard the angel chorus. Three years later, when he was back in his church in Philadelphia, he wanted to write a Christmas song for the children of his Sunday school. He remembered the scene of Bethlehem and described the town as he had seen it sleeping under the stars. He asked his Sunday school superintendent, who was also the church organist, Mr. Lewish H. Redner, to compose a tune for the song. Though Mr. Redner tried, the tune did not come to him until in the night of Christmas Eve. Then he thought of just the right melody, wrote it down, and the next morning filled in the harmony. Here are the first of the words Dr. Brooks wrote:

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark street shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth,
And praises sing to God the King
And peace to men on earth!

TABLEAU "The Nativity"

(This should be a beautiful tableau of MARY and the Infant in the Manger. MARY should be seated beside a rude manger which should be filled with straw and have a white cloth and also a lighted electric bulb or large flashlight. The light should shine on Mary's face as she bends over the manger. An ANGEL stands at right and one at the left, looking down into the manger with an expression of adoration. If preferred, small children dressed as cherubs may kneel by the manger, instead of having the angels.)

Carol No. 6: The tableau is held while the choir sings the first three verses of "O Little Town of Bethlehem."

HELEN: I hope we have time for another one before the crowd comes. Oh, I love "Hark! The Herald Angels Sing!" Does it tell about that, Grace?

GRACE (turning a page): Yes. Here it is.

HELEN: "What does it say about it?"

GRACE (reading): The lyric was written by Charles Wesley about 1730 or a few years later. (She looks up and smiles.) There's a little account about how he wrote some of his hymns.

IRMA: Please read it, Grace.

GRACE (reading): Charles Wesley spent a large part of his time on horse back. It is said that he would compose many of his poems while riding about the country, jotting down the words on a card kept for that purpose. Some one writes that he has been known to stop at a house by the roadside, dismount and call for pen and paper. After he had written the hymn he had been composing, he would speak kindly to those present and give them a gospel message before he rode away.

"Hark! The Herald Angels Sing" has had many tunes but the one that is usually used was written by Mendelssohn-Bartholdy.

TABLEAU

"Hark! The Herald Angels Sing."
(As many ANGELS as can be placed well should be used in this tableau. They should be arranged in graduated heights and sidewise toward the audience so that a profile picture of descending angels is presented. Each ANGEL may hold a golden trumpet.)

Carol No. 7: The tableau is held while the choir sings, "Hark! The Herald Angels Sing."

IRMA (looking at her watch): It is certainly interesting but it must be time for us to get ready to join the carollers.

GRACE (rising): Yes, it must be. Shall we get our coats and hats?

JANET (as all rise): I think we had better do it. They will not like to be kept waiting.

(The four girls exeunt at the left. The CAROLLERS, at the rear of the auditorium, begin to sing, "Joy to the World." They march up the center aisle carrying lighted candles or flashlights. They stand on the floor of the auditorium, close to the platform and finish singing the first verse. At the conclusion of this verse, GRACE enters from the left, wearing a coat and hat and carrying a lighted candle.)

GRACE (calling): Hurry, girls! The crowd is waiting outside.

(HELEN, IRMA and JANET enter from the left. They also wear coats and hats and carry lighted candles or flashlights.)

HELEN: I'm sure I am going to love carolling more tonight than I ever have before.

IRMA: Yes. I believe we will really feel we have a part in spreading the Christmas joy that Christ's coming should bring to all the earth.

(The four girls join the Carollers and all move slowly down the center aisle of the darkened auditorium with the candles held high and singing heartily.)

Carol No. 8: "Joy to the World," sung by CAROLLERS, choir and congregation as the Recessional.

NOTES ON PRODUCTION

While this production may be given without special lighting of course its use will add greatly to the beauty and effectiveness of the tableaux.

The tableaux may be arranged behind large screens which can be removed at the proper time, but the best way is to have a curtained frame of light wood about 9 by 10 feet, with curtains on either side to permit the participants to make entrances and exits unseen by the audience. If this tableau frame can be placed in front of a center entrance to the chancel or platform the side curtains will not be needed. No setting is required except a chair at extreme right front and two stools at left center. Other chairs and a table may be placed at convenient points to represent a simple living room scene.

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WHAT'S HAPPENING

❖ **UNIVERSAL BIBLE SUNDAY** is sponsored annually by the American Bible Society. It will be observed this year on December 10. The theme is, "The Truth that Makes Men Free." Materials to help in the observance can be obtained from the Society at Bible House, Park Avenue and 57th Street, New York City, or 35 East Wacker Drive, Chicago, Illinois. The worship programs for intermediates in this issue are concerned with the Bible and may be found helpful in this observance.

❖ **THE 1939 American Education Week** observance will be held November 6-11, 1939. "Education for the American Way of Life" is the general theme. As in previous years the National Education Association has prepared materials to assist schools in planning for this observance, including colorful posters, leaflets, stickers, and packets containing special folders for the different school levels prepared by field committees in various sections of the United States. For complete information, write to the National Education Association, 1201 Sixteenth Street, N.W., Washington, D.C.

❖ **AN INTERESTING** piece of temperance education has been carried on in Canton, Ohio, in the form of circulating a boycott volunteer pledge. The idea was "Buy Dry and Say Why." The leaders secured four hundred and twenty-six pledges from those over ten years of age without very much difficulty. One restaurant proprietor gave up his liquor license after one of those who had signed the pledge told him that he and his friends could no longer eat in that restaurant. The pledge used says, "When practical, I promise to patronize places which do not sell alcoholic beverages."

DO YOU USE ELECTRICAL TRANSCRIPTIONS

An inquiry has come to the *JOURNAL* as to the use of electrical transcriptions as records for teaching religion in Sunday school or elsewhere. We know of no instances of such. If our readers know of any we should appreciate information about such use, in order to pass it on to those interested. Readers will do their fellow-workers everywhere a favor by sending such information to the *Journal* office.

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State and City Council Happenings

❖ **THE ALLEGHENY** County Sunday School Association, Pittsburgh, Pennsylvania, recently celebrated its fiftieth anniversary. It is a sort of "twin" of the world work, since the World's Sunday School Association is this year having its Golden Jubilee also. A Golden Jubilee Year Book has been issued by the friends in Pittsburgh. A historical review of the work of fifty years is an important feature of the volume. It also stresses the program of the Golden Jubilee Convention held October 6-8, pictures of the staff and officers of past and present, greetings from prominent persons. Forty-nine people in the county have received the Pennsylvania Service Medal for fifty or more years of Sunday school service. The organized work in Pittsburgh preceded the work of the present Association; the Pittsburgh Sunday School Union was organized in 1817 and the county association to succeed it in 1870. Dr. J. Kirkwood Craig has worked out the plans for celebrating the Jubilee and has prepared the attractive Jubilee Book. (Incidentally, the book contains a generous advertisement of the *International Journal*.)

❖ **THE ILLINOIS CHURCH COUNCIL** in September employed two new secretaries to fill vacancies and to give efficient service in the expanding work at the Church House in Springfield. Miss Gladys Coffin, who is completing work in religious education at Northwestern University, will give part time as Literature Secretary, building the library and services of the Religious Arts Exhibit. Miss Lois Fuller becomes Office Secretary. Miss Nellie Mae Bousman, Associate Secretary, resigned August first to take up her work as a member of the staff of the First Baptist Church in Richmond, Virginia. Mr. N. B. Dexter, for five months Field Secretary, resigned to take up again his work as Educational Director for C.C.C. camps.

❖ **TEN** daily vacation Bible schools in one county is the record of Portage County, Ohio for last summer, under the direction of the county council of religious education, Roger C. Richmond, president. Approximately 700 boys and girls were enrolled, with a total faculty of 115 instructors. Four were community schools and six denominational. Interest and regularity were both very commendable and all voted to continue next year. A preparatory one-day coaching school was held for leaders and instructors.

❖ **THE KANSAS** Council of Christian Education has moved to 1221 West 14th Street, Wichita.

Personal Notes

❖ **DR. IRA M. PRICE**, professor emeritus of Semitic languages at the University of Chicago, died on September 18, in Olympia, Washington. He was eighty-three years old. Dr. Price, one of the nation's leading students of the Old Testament and Semitic languages, had been a member of the faculty of the University of Chicago since 1892. He retired from active teaching in 1925, but continued to labor at research and writing.

Dr. Price is best known to Christian education through his many years as a member of the Committee on Uniform Lessons, to which he was elected in 1902. He was secretary of the Committee from 1908 to 1928 and a consulting member since 1931. He was the author of many books, including *A Syllabus of Old Testament History*, *The Monuments and the Old Testament*, *The Ancestry of Our English Bible*, and *Airplane View of Old Testament History*. He had collaborated with other scholars in numerous works and had contributed to encyclopedias.

❖ **MR. EDWIN B. CHAPPELL**, editor of *The Pastor* and connected with the advertising department of the Methodist Church, South, died suddenly of a heart attack on September 24 at his home in Nashville, Tennessee. Mr. Chappell was formerly editor of the story papers for young people of his denomination. He was a member of the Publisher's Advisory Section of the International Council.

❖ **DR. CHARLES J. TURCK**, recently Director of Social Education and Action for the Board of Christian Education of the Presbyterian Church, U.S.A., has accepted the call to the presidency of Macalester College, St. Paul, Minnesota. Dr. Turck has been active in the program of temperance education carried on through the International Council and will be much missed in this and other connections.

❖ **MISS ANNA ORCHARD** recently succeeded Miss Helen Lunan as Girls' Work Secretary of the Baptist Board of Christian Education for Ontario and Quebec.

❖ **PROFESSOR MARGARET TAPPAN** was inducted into the office of Lecturer on Religious Education and Dean of Women of the San Francisco Theological Seminary, San Anselmo, California, at the opening of its 59th year. Dr. Tappan is beginning her third year of teaching at that institution.

❖ **DR. PAUL C. PAYNE**, pastor of First Presbyterian Church, Ithaca, New York, has been elected as the new general secretary of the Board of Christian Edu-

cation of the Presbyterian Church in the U.S.A., as successor to the late Dr. Harold McAfee Robinson. He will assume his new duties on December 1. Since 1937 Dr. Payne has been pastor of the Ithaca Church, where one-half of his church officers and congregation are related to Cornell University. Previously he had been pastor of four other Presbyterian churches, had been interested in the educational program of the local church, and had been associated with Christian educational interests at the General Assemblies of his church. He is a graduate of Park College, Parkville, Missouri, and of the Presbyterian Theological Seminary, Chicago.

Dr. Payne will be warmly welcomed into the interdenominational fellowship of the International Council in which his board is such an active member and where his predecessor Dr. Robinson gave distinguished and devoted service for so many years.

Films for Church Use

This is third in a regular series of reviews of films particularly suitable for church and church school use.

The Story of Bamba

This motion picture film was made to satisfy church demands for an intimate glimpse of the results of missionary activity in Africa, and shows how Christian ideals and beliefs are becoming a part of African life. The story concerns a boy, Bamba, who is just beginning to assist his uncle, the village fetish doctor, in such rites as administering the poison cup, when an epidemic sweeps the village. Bamba is stricken and left for dead when the village is evacuated. The mission doctor, who has heard of the epidemic, finds Bamba, helps him to recover his health and eventually sends him to school where he trains to become a medical field worker. How Bamba finally meets his uncle and proves that his medicine is more powerful than his uncle's fetishes furnishes a surprise ending to the picture. The film's realism and editorial polish bring it to a professional level.

This motion picture is the third one produced by the Africa Committee of the Foreign Missions Conference of North America and the Harmon Foundation, which was set up a year ago as an experiment in the production of motion pictures about missionary activities directly for church use. Missions Boards of nine denominations have given support to the project. The films are made by Ray and Virginia Garner, photographers for the project, with native casts entirely except for help from missionaries. *Ngoni and Her People*, described in the September issue, is another in this series. These films may be obtained from the Harmon Foundation, 347 Madison Avenue, New York City, at \$3.75 a showing. They are each three reels, 16 mm., silent, and require approximately forty minutes each for showing. They may also be obtained from the mission boards of cooperating denominations, from which prices may be obtained on request.

David Livingstone in Africa

This film, released in 1933 by the Harmon Foundation, is still available. The story is well done and is authentic. Six reels, 16 mm. silent, requiring full hour for projection. Available from Harmon Foundation and from Y.M.C.A. Motion Picture Bureau, 347 Madison Ave., New York, 19 S. LaSalle St., Chicago.

This motion picture is particularly interesting to show at this time in comparison with the current commercial film, *Stanley and Livingstone* (Fox). Guidance in comparing the worth of the two pic-

The Opening Doors of Childhood

By L. J. Sherrill

This practical guide-book deals with the everyday needs of the young child's growing personality and the author shows how the resources of the Christian religion are indispensable in meeting these needs. Vivid descriptions of actual experiences with problems of children are given. Invaluable for the religious education leader.

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CURRENT FILM ESTIMATES

Adventures of Sherlock Holmes (Rathbone, Bruce, Ida Lupino) (Fox) Absorbing, skillful filming of Doyle story preserving spirit of original. Eerie, foggy settings heighten suspense. Arch-criminal Prof. Moriarty stages murder to divert Holmes' attention from theft of crown jewels, but is outwitted. Fine characterizations.

For A and Y: Fine of kind

For C: Too exciting

Beau Geste (Cooper, Milland, Preston, Donlevy) (Para) Frankly "not historical," here is grim, brutal, bloody melodrama at its best, human and appealing as well as thrilling. Devotion of three brothers takes them, after theft of family jewel, through Foreign Legion life with tragic heroism. Technique fine.

For A and Y: Very good of kind *For C: No*

Behind Prison Gates (Brian Donlevy) (Univ) Absurdly far-fetched tale about detective-hero who enters prison under assumed identity of crook killed in bank robbery, to get from other convicts information leading to accomplices and hidden loot. The usual killings and violent action.

For A: Good of kind *For Y and C: No*

Blackmail (Edw. Robinson, Gene Lockhart) (MGM) Grim, depressing, tense melodrama impressively acted and told. Robinson, fugitive from chain gang, jailed for another's crime, is double-crossed again by real criminal and sent back to brutal camp, villain getting his oil property. Escapes, forces confession absolving him.

For A: Good of kind *For Y: Too strong*
For C: No

Dust Be My Destiny (John Garfield, Priscilla Lane) (Warner) Strong, depressing melodrama, notably acted, of embittered waif and his girl wife, endlessly fleeing law because of undeserved "record," till final acquittal. Hero monotonously tough. If good showed through oftener, more dramatic value and audience appeal.

For A: Very good of kind
For Y and C: Doubtful value

Frontier Marshal (Randolph Scott, Cesar Romero) (Fox) Thrilling, lusty super-western, less pretentious than "Stagecoach," "Dodge City," etc. Absorbing, colorful story, capably directed, of how Wyatt Earp (historical character) brought law and order to Tombstone. Much shooting. Convincing character and atmosphere.

For A and Y: Very good of kind
For C: Too exciting

Hawaiian Nights (Johnny Downs, Mary Carlisle, Etienne Girardot) (Univ) Some picturesque island settings, appealing native dances and music are chief interest in very light, elementary tale about young hero whose ambitions to become successful band leader are achieved over wealthy father's opposition.

For A: Hardly *For Y: Fairly good*
For C: Doubtful interest

In Name Only (Cary Grant, Kay Francis, Carole Lombard) (RKO) Mature, well-acted, unparelleled problem drama. Contemptible wife, who married hero solely for money and position, spitefully refuses him divorce for marriage to woman he loves. Heavily emotional, melodramatic climax finally brings about desirable solution.

For A: Good of kind *For Y: Unsuitable*
For C: No

Man They Could Not Hang (Boris Karloff) (Colum) Gruesome, pseudo-science thriller. Genial doctor, having perfected boon to surgery—whereby he kills, operates more surely, and revives patients—is hanged for murder. Revived by his own methods, he turns to wholesale murder for vengeance!

For A: Hardly *For Y and C: No*

Mr. Moto Takes a Vacation (Lorre, Schildkraut) (Fox) Lively, involved action follows excavation of crown of Queen of Sheba. Various crooks at-

THE summaries and evaluations appearing on this page are those of the National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

tempt to steal it from heavily guarded museum but Moto concerned mainly with one, international thief successfully concealed to implausible, fighting finish. Some futile comedy.

For A: Mediocre *For Y: Exciting* *For C: No*

Mutiny on the Blackhawk (Arlen, Devine, Constance Moore) (Univ) Pseudo-historical stuff, anything for thrills. Unspeakable brutalities on becalmed slave ship; wild fight between Mexico and frontier squatter colony; rescue by General Fremont; and hero, rampant throughout, revealed as U. S. Army captain!

For A: Mediocre *For Y and C: No*

Nancy Drew and the Hidden Staircase (Bonita Granville) (Warner) Another in series featuring the engaging little teen-age heroine as volunteer detective. Aided by reluctant but loyal boy friend, she solves another murder in exaggerated, farcical climax. Little violence, no gruesomeness.

For A: Fair of kind *For Y: Good*
For C: Probably good

Nurse Edith Cavell (Anna Neagle and notable cast) (RKO) Powerful documentary picture, depressing but compelling, done with fine dignity and truth, acting and direction excellent. Germans not shown as monsters, merely men in grim clutch of war. Indicts war for greater horrors than those of the battlefield.

For A: Notable *For Y: Mature*
For C: No

Old Maid, The (Bette Davis, Miriam Hopkins) (Warner) Notable screening of Pulitzer prize play, expertly acted. Character values skillfully preserved. Bette gives convincing, deeply moving portrayal of unwed mother who becomes bitter old maid to keep daughter ignorant of their relationship. Fine in settings and costumes.

For A: Excellent *For Y: Too mature*
For C: No

Rains Came, The (Loy, Power, Brent) (Fox) Technically striking screening of current novel laid in India. Torrential rains, floods, earthquakes provide tremendous "effects." Story tells of sophisticated, unsavory characters redeemed by disaster. Little real character value. Power convincing as Indian hero.

For A: Very good of kind *For Y: Better not*
For C: No

Royal Divorce (Pierre Blanchar, Ruth Chatterton) (Para) The wooing, wedding and divorce of Josephine by Napoleon, elaborately set and earnestly acted, but with little movement and incessant dialog. Chiefly a series of talking duets

by principals. Typically Chatterton role, and a convincing Napoleon by Blanchar.

For A: Good of kind *For Y: Doubtful*
For C: No

Saint in London (George Sanders) (RKO) Engaging, smooth, very modern Robin Hood, helped and hindered by devoted heroine, tricks and traps one of London's arch-gangsters. Deft, suave, quite "English" thriller, agreeably intricate, exciting and humorous. Above average of kind as entertainment.

For A: Good of kind *For Y: Good*
For C: Perhaps

Smuggled Cargo (Barry Mackay, Rochelle Hudson) (Republic) Fast-moving melodrama concerning California community of orange growers faced with ruin when cold weather threatens crop and villain gets their contract by supplying smuggled oranges. Murder, a mob scene and impossible heroics by hero add to excitement.

For A: Hardly *For Y: Ordinary* *For C: No*

Spellbinder, The (Lee Tracy, Barbara Read) (RKO) Sordid melodrama well acted by Tracy as successful criminal lawyer, using shady tricks to acquit guilty clients. When daughter marries one of them, believing in his innocence, father kills him and defends self at trial. Plausible ending.

For A: Hardly *For Y: Unsuitable* *For C: No*

Stop, Look and Love (Wm. Frawley, Jean Rogers) (Fox) Crazy title for lively, elementary domestic comedy. Combines some laughable realism with absurd farcical doings as pretentious, blundering mother almost succeeds in ruining her daughter's romance. Gratuitous free-for-all fist fight for climax.

For A: Hardly *For Y and C: Probably amusing*

U-Boat 29 (Conrad Veidt) (Colum) Rather vivid, suspenseful little war-spy melodrama, without horror or violent thrills, about sinister submarine activities against British fleet base in Orkney Islands. However, clarity of narrative is not adequate to intricacy of plot at times.

For A and Y: Good at times *For C: Doubtful*

Waterfront (Dennis Morgan, Gloria Dixon) (Warner) Crude, cheap melodrama about tough, benighted, waterfront slum-folk living in a continuous riot. Booze, dives, slug-fests, guns, jail, police, fire-escapes, speed cars, accidents, killings, heroine slugged unconscious, etc. and priest engineers supposedly happy ending.

For A: Trash *For Y and C: No*

Way Down South (Bobby Breen, Alan Mowbray) (RKO) Sentimental, often amateurish "Uncle Tom's Cabin" melodrama with New Orleans and river backgrounds. Little orphaned son fights sale of father's plantation slaves by ruthless executor. Elementary comedy, negro chorus, nasal solos. Bobby's voice does not improve.

For A: Hardly *For Y and C: Fair*

When Tomorrow Comes (Dunne, Boyer) (Univ) Dignified treatment of unconventional but decent romance between pianist hero, married, and waitress heroine. Action not wholly convincing. Barbara O'Neill fine as mentally-deranged wife, with whom hero finally remains. Hurricane and flood scenes are striking backgrounds.

For A: Good of kind *For Y: Too mature*
For C: No

What a Life! (Jackie Cooper, Betty Field) (Para) Very human and appealing little picture of struggles of backward, sensitive, engaging boy, always in trouble, to adapt himself to high school life. Some exaggeration and caricature outweighed by fine dialog, real humor, and notable character roles.

For A and Y: Very good of kind
For C: Fairly good

Religious Teaching in Public Education

(Continued from page 13)

children have in other associations. The home is still the central factor in the life of children and youth. The religious education of today needs to be re-centered in the adults, and particularly in the parents. Studies reveal that the average child spends as much time each week at the movie, with the comic strip, and beside the radio as he does in the school room. Many are suggesting that these experiences rather than school experiences dominate the life of the child. These factors all suggest the broad front on which church and educational leaders must operate. For either group to operate without the full cooperation of the other will be sheer folly. Statesmanlike planning and action are greatly needed.

Call for Volunteer Field Service

(Continued from page 18)

ing these kinds of services? The task has two aspects, each being dependent upon the other. Some persons are prepared for the first. Others may limit themselves to the second. And still others will, so far as time permits, carry both.

a. The first of these two aspects is specialized, educational counseling. The person who is to render this service himself needs to be well prepared in some area of the church's work. He may be a specialist in children's work, youth work, adult work; or in race relations, church management, or industrial relations; or in some other field. To such a person the local church or the community may look for direct guidance.

b. The second aspect is the administration and promotion of enterprises in which others provide the specialized guidance to the local church and community workers. Beyond the ability to administer and promote, and a knowledge of the Christian program and of available resources of help, this aspect of service does not require extensive specialized preparation. A person rendering this sort of service takes it upon himself to discover needs and to secure the help of others in meeting those needs; he does not undertake to meet those needs directly himself.

The call comes for persons to volunteer to help in these ways. A conservative estimate suggests that there should be in the United States a corps of several thousand persons who can render the first type of service, and probably an equal or greater number to render the second type. And an important quality for all field workers to have is the democratic spirit, for it is a democratic procedure which is to be used.

Where will such persons be found? They will have to be called out from our local churches. Those who have demonstrated their ability there must, if there is to be enough field service, accept responsibility for service to several churches. Many of them will have to give up some of the work they are now carrying. Their first function will be to train others to take their places.

The local churches in which these prospective field workers are now serving will be asked to respond to the larger vision. They will be requested to relinquish their claim on the available time of certain of their ablest leaders in order that those leaders may multiply themselves through the workers in other churches.

This, in brief terms, is the call for volunteer field service. The tasks awaiting those who answer are not all easy; but the possibilities are immeasurable.

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A Pilgrimage for Thanksgiving Sunday

(Continued from page 6)

God had blessed us, and we stepped out-of-doors to find the brown earth covered by a delicate blanket of white from the first snow of the year. It was a magnificent sight.

We went next door to the social hall for refreshments and visiting. The little room was so packed that people could scarcely move about, but everyone was wreathed in smiles and warm-hearted fellowship. The ladies of each cooperating church had been asked to bring sandwiches sufficient for their people, and the host church supplied the hot chocolate.

Last year we repeated the pilgrimage with even greater success than the year before. Around 275 people gathered for a very beautiful service. One change was made in our plans. Each pilgrim was asked to bring an article of canned food that could be distributed to the needy. This "canned harvest" contribution took the place of a silver offering and was more in keeping with the true spirit of thankful sharing. Somehow this pilgrimage touched the people as we wish that worship always would, and the spirit of that country service has lived with us throughout the year.

This is the type of worship that could be conducted by any church. It makes Thanksgiving real by going out of the routine path. We remember that the historic church has maintained a vital faith in those periods when worshippers have gone on pilgrimages. Should we not make these pilgrimages today, thereby symbolizing the fact that we are all strangers and pilgrims on this earth, and that our faith is for those who seek a far country, a city which hath foundations, whose builder and maker is God?



NEW BOOKS

The Opening Doors of Childhood. By Lewis Joseph Sherrill. New York, Macmillan, 1939. 193 p. \$1.75.

The basic question which Dr. Sherrill proposes for discussion is the question of whether or not religious faith and religious living can be shared, whether or not by taking thought for the matter, parents and teachers can help their children develop an intelligent and rewarding religious faith. "So important is this and so easily is it overlooked, that we must begin with the parents when we are concerned with the children's experience." He takes the position frankly that all that is known by the term "religious" is not good for children and that some times insecure foundations for the child's relation with God are laid through wrong practices and teaching on the part of parents. Quite specifically and with a wealth of illustrations Dr. Sherrill discusses how the child develops a personal sense of God and relationship to him.

There is then a development of the way in which a child's idea of God grows through experience and environment. Specific suggestions for the enrichment of experience, the deepening of insight in order to help children achieve worthy ideas of God, continue the discussion. As the child grows older the eager search for explanations becomes important in his religious growth. Through current situations, such as natural disasters, wars, economic depressions, grave questions are raised for children. The conflicting points of view among adults to whom he looks for guidance, questions and problems around the experience of death are among those which present the most serious difficulties and at the same time most important opportunities for parents.

Dr. Sherrill discusses under the title "The Inward Struggle" the child's effort to understand and decide among various ways of living, and the relation of religion to this struggle. Especially helpful is the discussion of the idea of sin, the sense of guilt, the experience of forgiveness.

Coming more specifically to religious activities, personal devotions, family worship, and, more in detail, the meaning of prayer for growing boys and girls are discussed. The book concludes with a discussion of fellowship within the Christian church as a means for deepening the sense of fellowship with God, an opportunity for enlisting with others in the service of God and in constant personal growth. These chapters deal helpfully with questions often raised regarding conversion and church membership for children.

The book is based frankly upon the assumption of the initiative of God, and the importance of specific objectives on the part of parents and teachers in their dealings with their children. It is assumed

that there is a way of living that is good because it is in harmony with the purposes of God and that it is the responsibility of those who would nurture the religious lives of children to know and walk in this way themselves and consciously to strive to direct their children therein. This point of view will not be congenial to all workers in the field of religious education but we venture to suggest that to the majority of sincere and earnest parents and teachers this positive emphasis and the specific suggestions which show how it may be realized, will be heartily welcomed and will prove very helpful.

M. A. J.

Measure Religion. Fifty-Two Experimental Forms. By Ernest J. Chave, Chicago, University of Chicago, 1939. 142 p. \$1.00.

A collection of fifty-two experimental measurement forms, most of them developed by Dr. Chave and his graduate students in religious education. The purpose is to make them available for use by others, and to encourage the securing and study of more exact information on the effectiveness of methods and materials in teaching religion, and the development of the experimental attitude in the leader. Dr. Chave insists that the measurement of religion fundamentally involves simply refined, systematic observation, descriptions, and analysis.

If this book is used as it is intended to be, there will be little of the aimless play with schedules as ends in themselves that is so common. Both lay and professional leaders will find in it stimulating materials with specific guidance on their use and interpretation.

O. M.

Social Religion. By Douglas Clyde Macintosh. New York, Scribner's, 1939. 336 p. \$3.00.

To read the preface of this book is to resolve, "this book do I read, and read with care." Under the heading *Principles of Religion*, Dr. Macintosh takes up The Concept of the Kingdom of God, making an historical approach; The Social Content of the Gospel; and Man's Part in the Coming of the Kingdom.

As *Problems for Social Religion*, Dr. Macintosh lists: the prevention of war, the abolition of poverty, the safeguarding of liberty, and the reformation of government. Space prohibits indicating the content of these chapters, but particularly in light of our present world situation, we feel justified in indicating the sub-heads under the problem of The Prevention of War. These are: War as it is and will be, Pacifism, Outlawry of war, Collective security, Military preparedness, Disarmament, Economic factors in war and peace, World government and national sovereignty, Isolation and neutrality, A

suggested American peace program. In this book obviously Dr. Macintosh ventures out of his professional field, which is theology. He has written the book for the person whose orientation in the fields covered by the book is something like his own—"the generally well meaning newspaper-reading, more or less thoughtful inhabitant of this fair land."

—L. K.

The Fine Art of Propaganda. Edited by Alfred McClung Lee and Elizabeth Briant Lee. New York, Harcourt, Brace & Co., 1939. 140 p. 75 cents.

Can democracy provide the opportunities in which as individuals we may carry on "the art of thinking and discussing independently together"? The radio has still to realize its potentialities in fostering this art. At present it is in danger of becoming a chief agency of propaganda.

We must learn to recognize propaganda, to analyze it, and to appraise it. This book is announced as a tool for this purpose, being a detailed case study of the Father Coughlin's radio speeches. In an examination of these concrete materials the reader is shown the Seven A B C's of Propaganda Analysis, as well as the Seven Propaganda Devices most commonly used.

—O. M.

With the Twelve. By Carl A. Glover. Nashville, Cokesbury, 1939. 275 p. \$2.00.

The author has set forth in an interesting and unique way, his study of the twelve disciples and their relationship to the Master by setting up his work in two parts. Part I brings to the reader a clear picture of the Great Leader in his relationship in developing and training the Twelve. Part II paints a progressive portrait of each disciple under the guidance and influence of the Master. Each part of Mr. Glover's book reveals scholarly research into the Scriptures, yet its appeal is successfully made to the average reader.

—F. E. S.

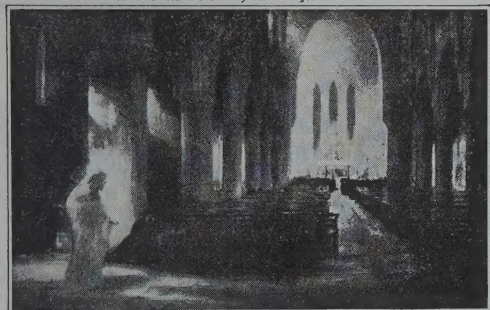
The Fine Art of Public Worship. By Andrew W. Blackwood. Nashville, Cokesbury, 1939. 247 p. \$2.00.

Both the theory and the practical application of public worship are given adequate consideration in this book. Worship as a fine art, the history of worship as revealed through the Bible and through the historic Church, and the bearing of psychology on public worship, precede a practical discussion of the various elements in the church service. Illustrations are drawn from the rituals of different denominations. The section on church music and the selection of hymns is of particular interest. Detailed advice to ministers is given on the conduct of pub-

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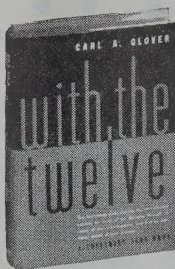
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212b	CHILDREN'S WORK IN THE CHURCH. <i>Mary Skinner</i>	60 cents
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lic ceremonies as well as the Sunday services.

—L. W.

The Evangel of a New World. By Albert Edward Day. Nashville, Cokesbury, 1939. 160 p. \$1.50.

This book is an expression of the conviction that there are many today who have missed the central meaning of the faith of Jesus—The Kingdom of God. Dr. Day has attempted to interpret for our day the redeeming qualities of Jesus, and holds before his readers the hope by which the social and economic tragedies of our contemporary society may be changed—by the preaching, the teaching, and the practice of the principles of Jesus.

Saints in Action. By Dumas Malone. New York, Abingdon, 1939. 183 p. \$2.00.

The author, using the broad definition of saintliness given by William James in *The Varieties of Religious Experience*, dips here and there in the rich field of biography and paints vivid sketches of persons possessing this quality. He gives

major consideration to the clergy, crusading reformers, women saints, evangelists of education, and secular saints of learning.

Suffering: Human and Divine. By H. Wheeler Robinson. New York, Macmillan, 1939. 230 p. \$2.00.

The author believes that the following three elements at least are always necessary in the Christian's "live it through," first, the need for the persistent purpose; second, in addition to the "letting go" and the "going on," there is added a "looking up"; and third, the inner peace sought by all is not that of escape from life's sufferings, but of achievement in their midst. The book reflects a deep evangelical insight and an understanding of modern scientific realism.

Books Received

* **ATTAINING WOMANHOOD**, by George W. Corner. Harper. \$1.00.

* **THE CHALLENGE OF JESUS**, by Hugh T. Kerr. Revell. \$1.50. Brief expositions of and homilies on short texts from the Gospel of John. The discussions are related to the message of Jesus for the solution of our modern problems.

* **EDUCATION FOR CHRISTIAN MARRIAGE**, edited by A. S. Nash. Macmillan. \$2.50.

† **THE EVANGEL OF A NEW WORLD**, by Albert Edward Day. Cokesbury. \$1.50.

† **THE FINE ART OF PROPAGANDA**, edited by Alfred M. Lee and Elizabeth B. Lee. Harcourt, Brace & Co. 75 cents.

* **FUNDAMENTALS OF CHRISTIAN STATESMANSHIP**, by James Wallace. Revell. \$3.00.

* To be reviewed.

† Reviewed in this issue.

* **A HELLENISTIC GREEK READER**, by Ernest C. Colwell and Julius R. Mantey. University of Chicago Press. \$2.00. A text for a reading course in the Greek of the New Testament period, with complete notes and vocabulary.

* **HINDUISM OR CHRISTIANITY**, by Sydney Cave. Harper. \$2.00.

* **INTEGRATING THE CAMP, THE COMMUNITY, AND SOCIAL WORK**, by L. J. Carr, M. A. Valentine, and M. H. Levy. Association. \$2.00.

† **MEASURE RELIGION**, by Ernest J. Chave. Fifty-Two Experimental Forms. University of Chicago Press. \$1.00.

† **THE OPENING DOORS OF CHILDHOOD**, by Lewis Joseph Sherrill. Macmillan. \$1.75.

† **SAINTS IN ACTION**, by Dumas Malone. Abingdon. \$2.00.

* **SNOWDEN'S SUNDAY SCHOOL LESSONS**, by Earl Leroy Douglass. 1940 Edition. Macmillan. \$1.50. This edition is somewhat larger in size in a changed format, and carries a new feature—*Hints to Teachers*, which appears at the end of each lesson.

† **SOCIAL RELIGION**, by Douglas Clyde Macintosh. Scribner's. \$3.00.

* **THE STUDY OF THEOLOGY**, edited by Kenneth Escott Kirk. Harper. \$3.75. An introduction to the study of theology, with chapters by various English authorities in the respective fields.

† **SUFFERING: HUMAN AND DIVINE**, by H. Wheeler Robinson. Macmillan. \$2.00.

* **WHY WE LOVE AND HATE**, by David Seabury. Whittlesey House. \$2.75.

† **WITH THE TWELVE**, by Carl A. Glover. Cokesbury. \$2.00.

* **THE WORLD'S GREAT CATHOLIC POETRY**, edited by Thomas Walsh. Revised edition. Macmillan. \$1.69.

* **YOUTH AND THE WAY OF JESUS**, by Roy A. Burkhardt. Round Table. \$2.00.

New curriculum and program materials are noted quarterly in the following issues of the *Journal*: September, December, March, June. Back numbers, beginning with December, 1938, may be obtained from the *Journal* office for 15¢ each.

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FINALLY —

The Journal This Month

HAVE YOU any young adults in your church? If you have and don't know what to do with them, you will want to read Dr. Gordon's article, "The New Approach to Young Adult Work." If you don't have as many as you would like, perhaps this article will suggest some reasons why and show you how you can bring them in.

Are you thinking of remodeling your Sunday school rooms? Perhaps the children can help, and gain a real educational experience from doing so, as described in "We Would Be Building Temples."

If you are a minister or a minister's wife, you will be delighted with Dean Brown's article on the pastor's opportunity for religious education in connection with weddings. Although he retired from the Yale Divinity School some ten years ago, Dean Brown continues to preach regularly and to maintain his reputation as one of the great preachers of his generation. Pastors will also be interested in Mr. Conn's description of how his church went for a visit on Thanksgiving Sunday.

Dr. Frank McKibben of Northwestern University takes up the topic of weekday religious education and the public schools,

which was introduced last month by Dr. Johnson. This question is one of the most vital facing the church in America just now and deserves the thoughtful attention of all intelligent Christians.

The main Christmas pageant, "The Sorrowful Star," by Dorothy Clarke Wilson, appeared in the October number. In this issue is a simple program of songs and tableaux which may be used in any church, and which gives special opportunity for acting by intermediate girls.

Could your county council use some volunteer field workers to help improve the church schools in your area? Dr. Knapp's call for volunteer workers should reach the hearts of many *Journal* readers, for in this group if anywhere should be found leaders with the training, the point of view, and the devotion needed for this service.

Mary Lois had proudly reached the great age of four, and had been promoted from the nursery class to the beginner department. A few weeks later she was riding home from church with her little cousin, who was still three. "John Paul," she asked him, "Do they still sing that song in the little people's class about 'Jesus love me?' Do they, John Paul?"

Using the Journal

A MISSIONARY from the American Presbyterian Mission at Yeung Kong, China, wrote a year ago, "The *International Journal of Religious Education* has been coming to us for one year and I find it very helpful in my work. Last year I taught in the Shung Kei Bible School in Canton. The most useful single article was the one, 'How to Write Your Own Christmas Pageant.' This I had translated into Chinese and we gave it a number of times. The fact that the hymns were familiar and that there were not long parts to memorize made it easy to stage. Later a moving picture film was made showing the outstanding scenes and it was one of the high points of the school year. We were able to borrow a number of real Palestinian costumes."

Brevities

OF 450 students in Olney Township High School, Illinois, recently surveyed, three attended some kind of church service the preceding Sunday for two who did not; 350 said they attended at least once a month, and ten said they never attended. . . . A boy told policemen he had stolen copper flashings from a roof to buy a present for his father, regarding whom he said, "He's 'Jimmy the Ox'—gangster at Sing Sing—and I'm proud of him". . . . In the last five years in New York City recreation facilities available to children have trebled and the number of arrests for juvenile delinquency has fallen 50 per cent from over 6,000 in 1933 to a little over 3,000 in 1938. . . . The Bible Lands Union for Christian Education recently appointed a committee to see if a Christian broadcasting station could be set up, probably in Lebanon. . . . A W.P.A. survey shows that of every 100 completing the eighth grade 65 graduate from high school and 19 of the 65 enter college. . . . A Manchurian Christian, wanting an English Bible for his son who was going away to a college that taught in English, wrote, "Do you know whether the Bible has been translated into English yet?"

In Times Past

Twenty-five Years Ago

June 23-30—Fourteenth International Sunday School Convention met in Chicago; voted to meet every four years instead of three in future; announced opening of training school at Conference Point, Lake Geneva; announced inauguration in preceding triennium of the Secondary Division, with John L. Alexander as superintendent; and voted representation to denominations in Uniform Lesson Committee equal to that of International Sunday School Association.

Meet Our Friend

JOHN R. SAMPEY



AT ITS SEPTEMBER MEETING the Committee on Improved Uniform Lessons of the International Council took an evening off—to celebrate by a dinner the seventy-sixth birthday of its chairman, Dr. John R.

Sampey. Mrs. Sampey was in attendance also. A testimonial book reviewed the career of the guest and contained the signatures of the members. Greetings were presented from many others, including the International Council in a message from the General Secretary.

Dr. Sampey's connection with the co-operative work of the Council has been long and notable. He became a member of the uniform lesson committee in 1895, forty-four years ago, and was chosen as its chairman in 1921. He has served and guided the work of the committee with efficiency, a thorough knowledge of the Bible, the ability to work with many people of all denominations, and a keen awareness of the needs of the many pupils using the lessons. He has also served in recent years as a member of

the Educational Commission and of its Central Committee. From 1930-38 he was chairman of the Old Testament Committee of the Council's revision committee of the American Standard Bible.

Dr. Sampey was born in Alabama during the Civil War, the son of a minister. His earliest Christian work was as Sunday school teacher and superintendent while in his middle teens. His entire professional career has been with the Southern Baptist Theological Seminary in which he became an instructor in Old Testament upon his graduation in 1885, and professor in 1892. In 1929, at the age of sixty-six, when many men switch their main interest in life to the pension statistics, he became president of the Seminary and has given it a vigorous leadership ever since.

Three terms as President of the Southern Baptist Convention, tours of Egypt, Palestine, and Europe, three evangelistic journeys in Brazil and one in China, authorship of five important books, and numerous other interests have marked a busy and varied life. To the many who use and know the Uniform Lessons we present the man who for nearly half a century has been a major factor in the committee that has produced them.